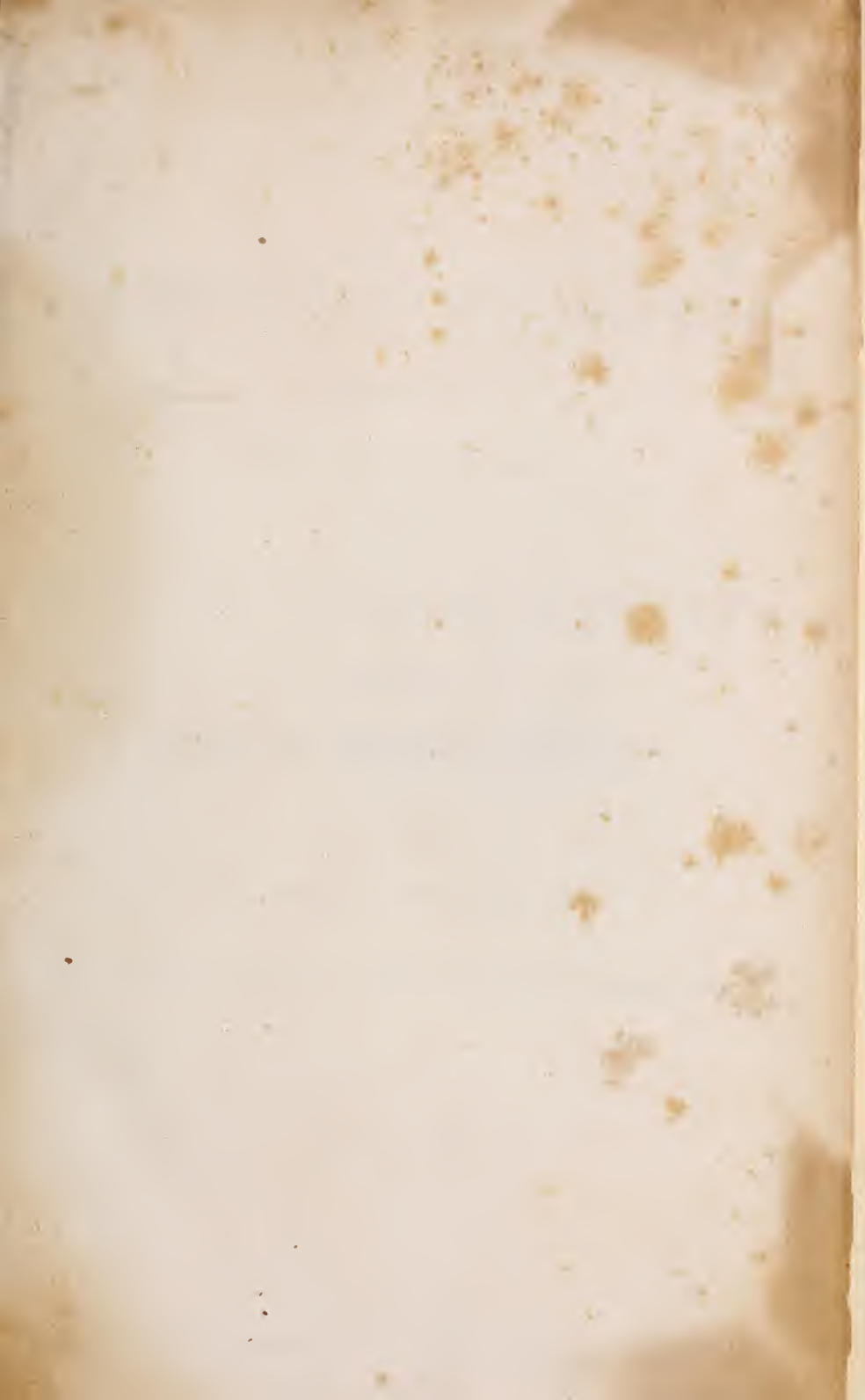


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JOURNAL OF THE REV. JOHN NEWTON.

*Notes of an Itineration performed in the Panjab,
in December, 1846.*

Having certain studies to prosecute in relation to the Panjabi language, which could not be conveniently attended to in the hills, I determined, after the annual meeting of the mission, to spend two or three months in the plains. I therefore arranged to make a tour of about a month in the Jalandar Doab, which has recently been annexed to the British dominions, chiefly with a view to direct missionary work, but aiming at the same time to make the trip subservient to the other object I had in remaining below.

This Doab, which derives its name from the two words *do*, two, and *ab*, waters, is the district of the Panjab which lies between the rivers Satluj and Bias. It is often spoken of as the garden of the Panjab, and when in the late war with the Sikhs it was confiscated, and afterwards formally ceded to the Honorable Company, it was doubtless supposed that there had been a valuable accession of territory made to the ever-growing empire. Time will show whether the value of this Doab is equal to the estimate that has commonly been put upon it: but so far as it has come under my observation, in the short tour now completed, no extraordinary fertility was to be marked, and nothing that could excite great hopes. Still the country is on the whole good, and under the auspicious rule of one of the most enlightened and liberal nations on earth, it will no doubt develop its resources to the greatest advantage. It is called the *Jalandar* Doab, from the city of Jalandar, which has long been the capital of the district.

The first thing proposed was to attend a fair, appointed by the Governor General, to be held at Hoshiarpur, from the 1st to the 10th of December. This city, lying north of Lodiana, at a distance of about fifty miles, immediately under the outer range of the Himalaya mountains, was once the emporium of a brisk trade, carried

on between the northwest and Hindustan. This trade, in latter years, has been attracted to Amritsar, on the Lahor side of the Bias; and it was the design of the Governor General, by the establishment of an annual fair at Hoshiarpur, to bring it back into its ancient channel. In order to give the fair some eclat, his lordship published that he would himself be present, and all the sirdars and rajahs in this part of the country were invited to join him there. Under these circumstances, we hoped to have a good opportunity of preaching and distributing the word of life to multitudes; and accordingly despatched a large number of books—some of them before the close of the annual meeting—under charge of three of the native brethren at Lodiana. As soon as the meeting was over I followed. I had expected to have the company of one of the other brethren, but they were unable at that time to leave home.

My tents and other baggage, loaded on carts, were sent off on Wednesday, the 2d, one day in advance of my own departure, and were to be ready for me at Phagwara, twenty-two miles distant, on Thursday evening. The place for crossing the Satluj was at Falaur, seven or eight miles from Lodiana. The river is too deep to be forded, and in olden times the only way of crossing was in one of the crazy country boats, into which it is almost as much as a horse's life is worth to get him hoisted. But since this has become a public highway for British troops and stores, a bridge of boats has been constructed. This is the only kind of bridges we are favored with, over large streams, in this part of the country; and on account of the ever-changing of the courses of large rivers in India, it must be very difficult to introduce bridges of a more substantial type. Still I believe the difficulty has been overcome in some places; and it is not too much to hope that human art will yet succeed in making the deceitful streams of India as passable as those of any other country.

Falaur is a small town, containing probably six or eight thousand inhabitants, on the right bank of the river. It is remarkable only for having a fort, which under the Sikh govern-

ment was usually garrisoned with a few thousand soldiers, and is now used as a British magazine. There is a single regiment of native infantry cantoned there. The fort was originally a caravansary, surrounded by high and substantial brick walls with enormous gates one of those built by one of the emperors of Delhi, for the accommodation of himself and suite, when travelling from his capital to the northwest extremity of his dominions. It was converted into a fort by the Maharaja Ranjet Singh, as an offset, probably, to the British military post at Lodiana.

It was my intention to breakfast on Thursday morning, and to spend the heat of the day, with a Captain Phillips, in charge of the magazine, to whom I had a letter of introduction. Everything gave promise of a comfortable journey; but on my arrival at Falaur, about half past nine, I found, to my great chagrin, that the baggage carts, instead of being advanced half way to Phagwara, were standing unyoked by the road-side, and the servants were sitting or lying at their ease. The report was that the oxen had given out, and that other carts must be engaged. I therefore lost no time in going to the *Kotwali*, (mayor's office,) to ascertain whether carts could be obtained. To furnish such things is, in this country, one of the mayor's regular duties. His clerk happened to be one of our old pupils at Lodiana. He seemed glad to see me, and promised to furnish the carriage required without delay. I then went to Capt. Phillips' and met with a hearty welcome. He and his wife are both pious, and seemed glad to receive me for my work's sake. When I left, at 4 P. M., I was urged to use their hospitality again, whenever I happened to come that way. To meet with such friends in a heathen land is very refreshing to one's spirits, and they are by no means rare in India: the Lord increase them a hundred fold.

The new carts were produced, and got started at half-past eleven. They travelled at the rate of one and a half miles an hour; and so reached Phagwara at 9. The evening was cold; but the hours that I was obliged to while away in waiting for them, after my arrival, were spent with a degree of comfort in a small company of villagers, who were gathered around a fire, cooking a pot of Indian corn for their supper. They allowed me to taste it; and, with a little salt and butter, it would really have been very good; but they, poor fellows, took it without any condiments, because, as they said, they were poor. I showed them the way to obtain the true riches. By twelve o'clock I got to bed; and the next day proceeded to Kanauri, having despatched one of the tents early, that it might be ready for me on my arrival in the evening.

Kanauri is a large village fifteen miles from

Phagwara, under the immediate government of a Mohammedan gentleman, who holds it as a *jagir* from the government: that is, he enjoys the entire revenue. It was given to his family by Ranjit Singh, as a compensation for some important military service. Such *jagirs* are very common in the native states; and when such states fall to the British government, the rights of *jagirdars* are always respected. After I had preached in the village and distributed a few books, a brother of the *jagirdar*, with several others, called at my tent to get books, and invited me to the house of the big-little man—the squire—(so we may designate him.) I accepted the invitation, and set forth the Gospel to all I met there. About the middle of the day he and his friends came to my tent, and sat till I was ready to decamp; during which time I had a still further opportunity of insisting on the one thing needful.

I arrived at Hoshiarpur on Saturday evening. The native brethren had been there several days, and were encamped at a place in the city, which was apparently very favorable for their work. But there was no fair. The Governor General's call to the native chiefs and others not being responded to, he left on the 4th, it was said, in disgust; and with him departed all hope of success to the new project. But, though our expectations in this respect were disappointed, there was no reason to regret that we had come, for the city afforded abundant opportunities of doing the Lord's work.

Hoshiarpur is built on the bank of a broad mountain stream, which, at the time we visited it, was entirely dry. The population might be roughly estimated at 30,000. The bazars presented a scene of activity which indicated a state of prosperity. Before the establishment of the British rule, the place was under the immediate government of a Mohammedan chieftain, a brother of Sheikh Imamuddin, who distinguished himself last summer by refusing to deliver up Cashmere to Maharaja Gulab Singh and the British authorities. The city is ornamented with two palaces belonging to the two brothers. The British government have made it both a civil and a military station. This is one of the places in the Jalandar Doab which may be strongly recommended for a missionary station.

After spending a few days at Hoshiarpur, and preaching frequently in the bazars, and once at the tent of the native brethren, I proceeded, accompanied by Golok, to Kupar Dhepar, names of two villages built directly across the road from each other—one of them being inhabited by Hindus and the other by Mohammedans. I preached twice in the Mohammedan village, and Golok as often in the other. The farmers here were just engaged in threshing

and cleaning their grain. All this is done in the open air. An agent of government also was present, taking the portion that fell to his masters. Taxes, here, are often levied in kind, and the government share is commonly one-third. * Kugar Dhepar is distant from Hoshiarpur about ten miles. A march of seven miles more brought us the next day to Halalpur.

Halalpur is a large town, containing probably 8,000 inhabitants. Nearly all the time we had to spend here was occupied in distributing books; and the number distributed was considerable.

Having made an appointment to meet Mr. Porter at Phagwara, previous to our visiting Jalandar, we now set our faces in a southeasterly direction: for two days we had been travelling westward. On Friday we encamped at a large village called Patara, six miles from Jalandar. Both Golok and I preached. On Saturday we reached Phagwara, and remained there till Tuesday; Mr. Porter having joined us late on Monday night. We distributed during this time quite a number of books, and preached in several places. This city (for so it is called) contains a population, as I should estimate it, of 10,000, or more. It is on the direct road from Falaur to Jalandar, midway between the two places. A native apothecary, whom I had conversed with in his shop, came to my tent, and conversed for some time on the subject of Christianity. He belongs to the Jain sect; but he avowed his determination in future to serve the Lord Jesus Christ. He is not an intelligent man, and it is not unlikely that he professed more than he fully understood: yet such as he, are, no doubt, often God's chosen ones; and therefore our judgment must be deferred.

We reached Jalandar, a distance of 15 miles, on the evening of Tuesday. Here we found two or three young men, who had been educated in the Lodian school, who are now engaged as writers. They seemed glad to see us. An important object in coming to this place was to make arrangements for commencing a missionary station. This measure had been resolved on by the Mission at its late meeting; and for the present the station was to be occupied by Golok. The population of this city, as mentioned by a native official, who said the census had been taken, is 60,000; and a considerable increase is indicated by the new bazars which were in process of erection, without the walls of the city, on the western side. There are likewise twelve noted towns and villages in the immediate neighbourhood: the largest of which, at the distance of a mile and a half, must contain six or eight thousand inhabitants. It is here that our old friend Faiz Bakhsh lives, who for many years has ranked as an inquirer, if not as a Christian. He and his son seemed very glad to learn that a mission

was to be commenced in their neighbourhood. The Lord grant that they may both be speedily gathered into the fold of the Great Shepherd. Jalandar is distinguished for its manufacture of silk. The raw material is brought, I believe, from Bengal, and is here dyed, spun, and woven. Silk weaving is the occupation of Faiz Bakhsh's family. There are six military posts in the newly acquired territory north of the Satluj; the principal of which is at this place. The cantonments are three or four miles from the city. This is also an important civil station; and one of the civilians, now resident here, seems disposed to be very friendly to our missionary work. I may remark, by the way, that of the Europeans in India, all who are reckoned pious, so far as my knowledge goes, are decided friends, and many of them very liberal supporters of missions. And the same is true, to some extent, of many who make no profession of religion. If any proof of this were required, it might be found in the list of contributions received by our mission, from the date of its commencement to this time; most of which are entirely spontaneous. They have averaged (if my recollection serves me) more than a thousand rupees a year. And then it must be remembered that most of those who contribute to our mission are members of other churches, and have their own missions also to support. The Lord's name be praised, that wherever he has a work to be done, he puts it into the hearts of at least some of his people to come forward with the necessary aid. We cannot but esteem it a great mercy, that while there are so many moral obstacles to the conversion of India, there are in India itself so many sources of encouragement to missionaries.

On Saturday we went to Kartarpur, where also there is a small British cantonment. It is eight miles nearly north of Jalandar. It is noted as the seat of one of the greatest of the Sikh *gurus*—a descendant of Ram Das, one of the ten *gurus* who are looked upon as the founder of the sect. There is a rival line at Ona, another city in the Doab, descended from Nanak himself. These are called *Sodis*, while those at Kartarpur are called *Bedis*. The latter are much the most wealthy, and, as may be supposed, the most influential. We called to see the great man, just as we were leaving the city, and found him very affable. He was richly clad; had massive gold bracelets on his wrists, a heavy gold chain round his neck, and a handsome gold watch in his pocket. He sat on a chair, in European style, and caused us to be seated by him in like manner; excusing us from taking off our shoes; though no native could have been allowed to fail in so essential a mark of respect. We talked with him about an hour, and took the opportunity of expounding pretty fully the doctrine of the cross, and

the impossibility of salvation, except through the atoning blood of Christ. He formally assented; but refused a copy of the New Testament, when offered. He professed to be a Persian as well as a Gurmukhi scholar. But he prided himself chiefly in being a lineal descendant from Ram Chandar, the most popular of the Hindu deities, and, through him, from the Sun! We must not leave his palace without seeing the *Shish Mahal*, an upper double room, fitted up in a style of great imagined splendour. The walls, pillars, and ceiling of one of the apartments were thickly studded with small mirrors, while the walls of the other were crowded with pictures as well as mirrors. Some of the latter were very large. Two or three clocks also, and a French thermometer occupied one corner. Though there was so much glitter, the rooms were very unsymmetrical, and the whole was arranged in bad taste. The population of Kartarpur may be estimated at twenty or thirty thousand. The Kotwal (chief magistrate) is one of the old pupils of the Lodiana school; he showed himself very friendly. We distributed here a large number of books.

On Monday we went to Kapurthala, some eight miles to the southwest. This city is said to be larger than Kartarpur. It is the capital of one of the most powerful of the Sikh rajahs, formerly a dependant of the Lahor government, and now sustaining the same relation to the British. His territory lies on both sides of the Satluj; but a part, if not all of that on the southern side, has been confiscated by the Governor General, on account of the part which the Rajah acted in the late war. He has always shown a particular friendship to his English neighbours, and this alone perhaps saved his territory from a more general confiscation. The king seems to be quite a sportsman, if one may judge from the number of tame leopards and hawks he keeps, for hunting the game of the field, and the game of the firmament. The public spirit, (if such it can be called) of the present rajah and his father, has shown itself in the erection of large edifices. The most conspicuous of these is a temple devoted to Shiv, the most obscene and one of the most popular of the Hindu objects of worship. We have here an illustration of the remark which has often been made, that the Sikhs differ but little from the other Hindus. Though they profess not to be idolaters, yet they patronize the whole Hindu pantheon. On the eastern side of the city is a large *Id Masjid*, a Mohammedan place of worship, used on occasion of the great feasts. The place is capable of accommodating, in a praying posture, about 8000 men. This *masjid* was built by one of the late king's concubines, a follower of the prophet. But, though it was built at great expense, it is never

used—not because it is the price of prostitution, but because it stands on the side of the city opposite Mecca—erected there through the sheer obstinacy of the female builder! For, according to the Mohammedan doctors, every step taken towards Mecca, in going to prayer, is so much towards heaven; and every step taken in the opposite direction, is a step towards hell! A better deed was performed by the late rajah, when he built, a little way from the city, a large house, to be used as a hotel, by chiefs and Europeans who had occasion to visit the place. But he died before it was quite finished. In that imperfect state it remains still. At this city also we found one of our former pupils. He was the king's English interpreter. He sent us a present, in token of his respect, if not of gratitude for past favours; and would have come himself but for an attack of ophthalmia, which confined him to his house. Mr. Porter afterwards called to see him. Here also we distributed a large number of books. Among those who came to our tent was a Christian artilleryman, who had been three years in the service of the Sikh prince. He had been originally, he said, a Romanist, at Sirdhana; but had subsequently been employed as a teacher, and a domestic servant, by Protestants. I talked with him a good deal, and he spoke like a man who had an experimental knowledge of the truth. We have reason to believe that there are many in India, who, like the lost sheep of the house of Israel, are wandering without a shepherd; and I think it our duty to gather such, whenever it is practicable, into the fold. I accordingly made an arrangement for giving service to this man; but whether he will come or not remains to be seen.

From Kapurthala we turned back towards Lodiana. The first day's march brought us to a village called Chitti. Mr. Porter and I both preached here to the villagers, who were gathered about a sugar-mill; but we found a few or no readers. The manufacture of sugar, molasses, and *gur*, (inspissated juice of the cane,) occupies the farmers more or less throughout the cold season.

Our next stage was to Nur Mahal; but on our way there we visited the dilapidated city or town of Nakodar, where there is a small cantonment of British troops. The place seemed to possess but little interest; but we were there too short a time to see or do much. The population may perhaps be six or eight thousand. Nur Mahal was once a flourishing city, though never very large. Its buildings are nearly all lofty, and built of kiln-burnt bricks; a thing which can be said of very few towns in this part of India. But it now looks desolate; scarcely any signs of life and activity. At this place is one of the large caravansaries before spoken of. These are almost the only monu-

ments of the greatness of the old Mohammedan empire, which in this part of the country meet the eye of the traveller. The day we were encamped here Mr. Porter distributed books at the tent, while I went into the bazar to preach. I preached at six different places, to very attentive audiences, without a word of opposition from either Hindu or Mussulman.

One march more of fifteen miles brought us back to Falaur; and having breakfasted the next morning at Captain Phillips', we went directly over to Lodiana, Saturday, December 26th.

I may now remark, in general, that I never made a missionary tour where there was a greater demand for Christian books, or more attention to the preaching of the word. 2. Jalandar seems to be admirably chosen, as the centre of our missionary operations in the Doab. Within fifteen miles of it, on different sides, there are six large towns and cities, varying in population from six or eight to thirty thousand, in addition to the twelve towns in the immediate vicinity of the city. 3. Not only is the way perfectly open for missionary operations in this district, but we have every encouragement that we could desire from the political authorities—both those at Jalandar and Hoshiarpur, and those at Lahor. It seems obviously therefore a duty of our mission and of our church to be up and doing.

India: Allahabad Mission.

JOURNAL OF THE REV. J. E. FREEMAN.

Continued from page 103.

Dec. 1. Sicandra. A city of ten or fifteen thousand. The large brick buildings denote wealth, and the ruins around prove its antiquity. In our visit to the city, where we preached and distributed a few Gospels, we passed the distillery which was carried on by a rich mussulman; and his wife and daughter, both neatly and expensively dressed, were in attendance at the bar. As I stood for a moment contemplating this unusual and humiliating scene, a poor woman advanced to the bar and bartered for a half a pint of liquor by giving in exchange three pints of barley. Upon inquiry, I found that this woman had procured the liquor to offer to her god. This announcement took me altogether by surprise, and unwilling to believe the affirmation, I went into a full investigation, when I found that there were several classes of the lower orders who offer spirits to their gods. This is true also of some of the original tribes of India, now living in the mountains. Nothing which I have written about drunkenness in India, can for one moment be compared with

this. What must be the character of that god and the nature of that religion which admits the offering of such vile stuff? What a scene to weep over, a god that loves liquor,—of whose worship the offering of liquor is a part—whose priests at the altar are drunkards, and whose worshippers are drunkards. We seem to reach a place lower than the lowest hell, for there will be no liquor there.

2d. Dadri.—A small town of near 1,500; gave a few books to the people; at evening had a good season in preaching to a large audience, after which Simeon went into a long conversation with a Pandit about different points in our religions. Simeon was very happy in his argument, and worsted and routed the Pandit at every point. A large audience listened with fixed and pleased attention. We hope that good will arise from the interview.

3d. Ghaznagar.—A town of 3000, formerly a walled city, but now the walls are falling at different points. On our arrival here, we found a man sent from Delhi, by Mr. Thompson, with meat, bread, vegetables, etc., a very grateful present to those who travel in this land. Soon we hope to be with our Christian friends. Around us are encamped a large party of poor farmers from Malwa and Rohilcand for a livelihood, driven from their country by famine and oppression. They had their cart, farming utensils, and their families with them. They appear to be the lowest of the low, as our people are perfectly disgusted with their filthy conversation, in which they offer to *exchange wives* as they do *their cattle*. I observed the making *old cattle* into *new*, by shaving the horns, hoofs, and filing the teeth. Expert villains these! Their quarrels are constant; language violent and full of wrath. *Sad, sad sigh!* Preached in the city from the gate of which we saw the palace and city of Delhi.

4th. Delhi.—We arrived here about 9, A. M., when we met a cordial reception from Mr. Thompson, and soon Mr. Caldwell came over to welcome us. We hope to enjoy a few days of Christian counsel and fellowship with them. In the evening Mr. Wray preached in English, after which we spent an hour with our Christian friends, joined by some others. During the remainder of the week we visited the palace, the celebrated masjid, and other places. From the top of the minaret of the Juma Masjid, we had a delightful view of Delhi and its suburbs. We noticed two improvements; one the introduction of "town clocks" in native houses, and the other "English villas" on the top and sides of the elevated ground, overlooking Delhi. Population of this city, 132,000.

7th. Sunday.—This morning Mr. Wray preached in English, after which Mr. Thompson administered the Sacrament of the Lord's Supper, of which we were all invited to par-

take; there were twenty-three communicants, and five of these were Mr. Thompson's children. The season proved rich in spiritual blessings. Beside us sat two aged native brethren, about sixty years of age, with gray hairs, who had been worthy disciples for many years. Mr. Thompson has been near thirty-three years in the missionary work, of which twenty-seven at Delhi. He is now erecting a stone church, and he has received twelve or fourteen natives into the fold, and many Europeans and Eurasians. He has been, and is still a most active and devoted labourer at home and in the bazar, is known and beloved by multitudes in many places: is truly a man of God, with whom it was good to be for a season. Mr. Thompson preached in Hindi at 4 P. M., and at evening I preached in English from Gal. vi. ; 14. After meeting, we joined in singing and prayer, when we parted to meet no more, perhaps, till the marriage supper of the Lamb. We regretted that we had so little time with our fellow-labourers, the Caldwells, whom the Lord has blessed with health, and whose labours he has prospered in Merat. May they long live to reap and enjoy the fruit thereof. The King of Delhi passed near us to-day with his cavalcade; a very aged man, and much broke down; in his person and retinue but a mere shadow of the grandeur and splendour of the Mogul Emperors.

8th. Qutb.—Spent a part of the day in visiting the ruins around; ascending the Qutb; examining the beautiful school house built by the great Akbaa for his sons, etc. In the evening we went to a small enclosure, the only one in sight and near, which proved to be the residence of Brahmins. To these we preached and gave one or two tracts. This enclosure with its temples and idols has been erected by a native merchant of Delhi, and the Brahmans are supported by him. The goddess, Deva, a stone, was laying upon a bed of flowers, confined with silver cloth, and around her three scarlet silk and silver brocade pillows upon which to rest when weary. We embraced the opportunity of explaining the nature and attributes of Him who neither slumbereth nor sleepeth. Our address was well received, and in token of kindly feeling, they offered a cocoa-nut which we declined, lest it should be declared that we had received a gift from Deva.

9th. Faredabad.—On our journey this morning, we passed the tomb of King Thukal (*Thukal*) built more than 700 years since, where reposed his remains, as those of some of his family. Now the whole is filthy beyond endurance, and the large room has become a stable for cattle. Such is royalty. An immense stone fort of many ages, which commanded one of the passes to old Delhi, now lies in ruins. We had a very severe march in sand this morn-

ing so that our horses were near giving out. We went to the city this evening, where to our surprise we had a good number that listened with respect, and to whom we gave all the books we brought with us, and some came to the tents for more.

10th. Sikri.—We met in the Bazar a negro (whose father came from *North America*) who was born in Calcutta, and he is now a patrol on a salary of \$25 per month. He spoke English quite well, so that Mr. Wray gave him some English tracts. In the Bazar we found very few people; many were sickly in their appearance, and as they said many had been taken away by fever and ague. The people listened with some indifference; only a few were able to read. One or two called at evening to talk about our work, and get books, which we gave cheerfully.

11th. Palwal.—A town of about 5,000 inhabitants, with many large brick buildings, evidencing wealth. We visited a native school for Persian and Urdu; over thirty on the roll; twenty-two were present, and a very bright set of lads they were. There is another school of this size and character which we did not see. Talked with the boys, who are anxious to learn and especially to prepare themselves for some post under government. The books lately issued for schools by the government, are here purchased one or two sets for a school, and then other copies are written out for the remaining supply. Two motives prompt to this effort, one to learn to write neatly and correctly, the other to save the expense of purchase. Visited the Hindi school (there are two others like it,) and found it about the same as the Urdu school. Spent a long time in instructing the people who crowded around us. After school hours, the teachers, with others, came to our tents to talk on the subject of creation, preservation and redemption. We were gratified with the intelligence and candour of these learned men, and hope they may continue to inquire after truth. In the evening we went out and preached in the city to a large assembly as long as we had ability, on the way of reconciliation and eternal life. We gave away but few books, as the people were afraid of the Pandits present. Late in the evening, the native post master, a Bengali, called for books, with whom Simeon conversed on religious subjects to a very late hour. Simeon was elated with his interview, and we regret that we did not see the man. He asked for an English Bible, of which we had not a single copy with us.

To be continued.

A LETTER OF THE REV. JOSEPH WARREN: JANUARY 25, 1847.

An account of the Fair at Allahabad.

... Every twelfth year there is usually a larger assemblage of people here than on other years; and as this is the year, we were expecting a very much larger Mela than we have had two or three years past; but we were agreeably disappointed—this Mela really seems to be going out of fashion—bathing at this “king of junctions” seems to be less esteemed than formerly. When I first came to this place the assemblage of people was very great—I well remember being almost crushed in the press a very little way from our preaching place; and four or five years ago it was no uncommon thing to be obliged to get out of one’s buggy two or three hundred yards from the embankment on which we pitch our tents, because the crowd of people was so great that it was next to impossible to get on. But there has been a regular and great falling off ever since. It is amusing to hear the excuses given for this, at different times, by the Pryagwals [the Brahmans who attend as priests at the junction.] One year it was the Gwalior war; another year it was said, that the pilgrims from the north and east had suffered so much from cholera the previous year, that all the people in those parts were frightened, and kept away; and last year it was the Punjabi war that made the Mela so contemptible;—what they will say now I cannot guess.

To what is this decrease in the attendance to be attributed? It would be flattering ourselves beyond measure to believe that our preaching here has been the sole cause. But I believe this decrease is to be attributed to the efforts that are being made to enlighten the country. I take it to be an indication that the preaching here, at Hurdwar, and other great Melas; at the several Mission stations; and in preaching towns,—together with the distribution of books, has not been without effect. I shall labour with more courage—shall give out books more hopefully, as long as I am permitted to remain in India, on account of what I have seen and heard this year. Last year we could not say confidently that the Sikh war did not occasion the thin attendance; and the natives told us not to exult yet, but to wait and see the *Kumb* Mela. We have seen it—and it is not near the average of common years, at least, five or six seasons ago.

Still let no one suppose that this Fair was a trifling matter. It was far otherwise. I went to the summit of the embankment at the eastern angle of the Fort, which commands a good view of all the Mela ground, and looked over it. The junction this year is far below the Fort, between

which and the Ganges is a tract of land measuring, I should think, about a half a mile (more rather than less) by a mile and a half; and this tract, usually destitute of all signs of human habitations, had been covered by a great temporary city, made of grass huts, shops of grass or cloth, tents, faqirs’ enclosures, &c.; and circulating through its dusty lanes and avenues a multitude of people, greater than are ever seen together in America on any occasion whatever. There was no lack of people to speak to, nor of work to be done.

Bros. Owen, Freeman and I, with our native assistants, have been in as constant attendance as possible. We had two tents set up, and have had constantly a congregation, whenever any of us have been there. We have addressed them about the character of God, and the worship he requires; about the character of man, and the kind of Saviour he needs; about the miracles, instructions, life, death, and resurrection of Christ; about the sin and folly of idolatry; about the evil nature and effects of Hinduism, and the beauty and glory of Christianity. We have made set speeches to many attentive and crowded audiences; we have sometimes conversed familiarly with some one man, while scores of others listened; we have read to them; we have set them against each other, and taken advantage of their division. In every way (except by pious frauds) we have endeavoured to set forth, illustrate, and enforce the truth; and O that God would “set it home” to their hearts!

Besides the services at the two tents at the Mela ground, Bro. Owen has been attacking the enemy in flank, by having a service every morning in the Kyd Gunj chapel. The road from the city to the Mela ground passes this chapel, and consequently a constant stream of people were to be encountered there. Bro. O. took Paul with him usually; and generally two or three old women, native Christians, who live near, were present. These women are Roman Catholics—have been drummers’ wives, or something of the sort, and now live on pensions from government. Bro. O. says, that he usually gave out a hymn, which he and Paul sung, and these poor women joined them, making a shocking noise, but one that very much attracted the passers by—better than a bell.

I tried to take the people on the other flank, but was not so successful. There is a place called Bhardwaj not a great distance from my house, where nearly all the pilgrims resort some time during their stay here. I tried to preach to them there; but the road is narrow, and was so crowded that I could not find a convenient place. Besides, a native band of musicians, with their frightful instruments, had established themselves close by, and made such an out-

rageous noise that I could make nothing to be heard, except when speaking almost in the hearer's ear.

We have been assisted by the venerable Mr. Smith of the Benares Baptist Mission, and his younger companion Mr. Small; Mr. Drese and Mr. Ullman, German brethren, at present attached to London Society's Benares Mission; and Mr. Schneider of the Agra Church Mission; with their native assistants. And one evening, after the labours of the day, we had the pleasure to meet together, and dine and pray together, a company of *sixteen!* Missionaries, including the ladies. Thus you see we do come across now and then a green spot in this otherwise barren wilderness.

The people were, as usual, from all parts of northern and western India; and our books are gone with them to their far distant homes. And they will no doubt go home and talk about what they have heard, and think of it, and thus become prepared in some degree for the time when the light shall be brought nearer to them, and when God, in answer to the prayers of his people, shall pour out his Spirit.

An intelligent young man from Bombay came into our tent, and introduced himself as a man educated in English. He was a Government school man, and therefore knew nothing of Christianity. I had a serious talk with him, and he promised me that he would go to Bro. Mitchell of the Scotch Mission on his return to Bombay, and read the Evidences of Christianity. He was ashamed of Hinduism—said he was attending his father, who was on pilgrimage, but that he himself came to see the country; and finally confessed, with evident reluctance, that he was “accomplishing the two objects at once.” He afterwards called on Bro. Owen, and had conversation with him, and examined the school.

This man told me two interesting facts. The first is that the native Christian preachers, of whom you have so often heard as belonging to the Free Church Mission at Bombay, are most respectable men, whose characters even now are held in the highest esteem by the natives there: “they think them deluded, of course; but not rascals.” These are his words, and contain a most valuable testimony. The other fact is, that he saw poor little Shripot at Poona; and that he still wishes to be baptized. Ever since the Supreme Court at Bombay delivered him up to his relatives he has been living separate from them—cannot be restored to caste. Let us hope that he will soon escape from the snare of the devil, and be assisted to make an open profession of attachment to Christ.

Close to our principal tent was a tree, on which a swinging faqir was exhibiting himself. Every day he swung more or less—sometimes

standing, at other times head downwards with a slow fire of cow-dung burning under his nose. He had two ropes tied on a limb at some distance from the trunk of the tree; and at the lower ends loops for the feet, wound with red cloth. Sometimes he stood in the loops, and held the ropes with one hand; and sometimes slipping his feet through the loops hung by the ancles. He kept up the swinging motion by pulling at a small cord tied to a limb near the body of the tree. This man did not seem stupefied, as one would suppose he must be by swinging with his head downwards. We preached the Gospel to him, but he would not regard it. On one occasion a faqir of his own sect went with us to him, and ordered him to come down, and told him that it was shameful to be making such an ostentatious display of his devotion; that if he wished to make *tapasiya* he ought to go to the wilderness. They had a long wrangle between themselves. We tried to teach both, but with small success. The swinger told us that he was doing this to obtain sanctification of heart, and assured us that it was a very successful contrivance.

I was witness to a very singular scene one day at the commencement of this Mela. I went down to make arrangements for pitching the tent, and having gone down to look at the bazar below the embankment, returned; when I found all the Sunyasis collecting on the top of the embankment. Some Hindu in the city had invited all the sect to dinner, and they were gathering to set out. They had several long native bugles blowing signals, and I noticed besides a great many other instruments—amongst them an English serpent. Silver sticks were carried in front of the crowd, as before native princes. They had a very wild, and even frightful appearance. Some were totally naked; some were dressed in about six square inches of cloth (in a narrow strip) and a string; most of their heads were bare, with the hair long, clotted, tangled and sunburnt; one I noticed with long hair turned backward and plastered down all over his head tight with light colored clay; some had caps of every imaginable shape, some covered with brass knobs, brass plates and peacock's feathers: some had, instead of clothes, light clay rubbed all over their bodies; others only marks of the same clay on the body and face; some few were well-dressed. This shocking crowd kept increasing for about a quarter of an hour, and then moved off towards the city. I did not count them; but I have often seen regiments of soldiers, consisting of 1000 men each, marching and manœuvring, and noticed the space of ground they occupy: and I fully believe that these men occupied closely ground more than sufficient to contain two full regiments marching in close order: from this I judge that there were at least two thou-

sand of them. I could not help thinking what a delightful dinner party the city Hindu had chosen to entertain. While amongst them I spoke about Christ, and they listened better and were more mild than I expected. There were several boys amongst these people, and I affectionately invited them to come away with me and learn a better way; but I have often noticed that boys attached to these sects show a more hardened effrontery than the men.

Several times it has happened, that when we were disputing with a Hindu, some man of another sect would take our part, and maintain some part of the truth with great zeal and ability. The common Brahmans and the Kabirpanthis often contradicted each other; and one day one of the latter sect took up an argument, and conducted it with such ability,—so completely prostrated his adversary,—advocated so much of truth about the nature of God and the nature of sin,—that we were astonished; and could not help thinking that this man was “not far from the kingdom of God;” but, alas! he was as much spoiled by “philosophy falsely so called” as any of them, only in a different way.

We have reason to believe that some impression was made upon many minds. I noticed one old man several days in succession, sitting and listening attentively. I asked him what he thought of what he had heard; but he denied being convinced. Still, he evidently was much interested, and perhaps will not settle down into the same state of mind in which he was before. Another came to me, and asked me where my house was; and said he would come and see me, and inquire further concerning the doctrine he had heard. He said he resided but twenty miles from here, and was often in on business. I shall hope to see him again. One day, when I was about to go home, a man came forward and begged I would stay a little while, and answer a question. He addressed me much as follows: “I know that every man is a sinner: I am so: I have tried every way that the Pundits could tell me—I have tried every thing that the Shasters recommend—in order to get rid of my sin. I was very early taught that taking the name of Ram repeatedly would destroy my sins; and I began to use that name; day and night I kept muttering Ram! Ram! Ram! and I was told by my spiritual guide that as often as I pronounced that name, so often my sins were by its power cut away from me. But when I asked how this could be true, when I found myself still so sinful; they told me that perhaps I had better try Krishen. So I called upon his name; but still remained sinful. I knew that I was sinful: I felt it in my heart. Then they told me to make offerings, first to this god, then to that; but after doing all, I still found myself sinful. Then they set me on austerities: I

tried them, and soon left them off: for I found myself more sinful than ever. Then they recommended pilgrimages, and I have made three long ones, each of which I was assured had taken away all my sins; but still I was sinful. Last of all I was sent here to bathe, and told that this ceremony is of such power that compliance with it will take away the sins of eight births. I have bathed and complied with all requisitions, but I am sinful still—I feel it in my heart. Now, I have just asked a learned Pundit why this is so? and he tells me that beyond all doubt all my sins are pardoned; but that *the seed of sin remains in the heart*. I said, tell me something that will destroy that seed, or keep down the awful growth of sin that arises from it. He told me, there is no such thing! as long as the soul is connected with matter the seed of sin will remain in it! Now I have heard you—I have heard that those who really regard the Christian religion become good men, pure from lying, cheating, the dominion of evil desire, and the like. Indeed, it is manifest that a good Englishman is better than the best of Hindus; and as for the comparisons of one with the other, your people are immeasurably better than we are. *all me*, is there any place to which you go, or any ceremony with which you comply, or any austerity which you practise, or any particular mode of worship which you adopt, or any name which you repeat, that has the power to kill the seed of sin in the heart?” The poor man looked very anxious. I had listened to him in entire silence; his statement of his experience was so clear; he seemed to have such an uncommonly correct notion of the “plague of his heart”—that I was unwilling to interrupt him. When he was done, I told him that we obtain neither righteousness nor sanctification in any of the ways he had mentioned; that the sinfulness of our heart does not depend upon our connexion with matter, nor can anything within our power to do remove it; but the grace of God is freely given to all those who believe in and truly follow the Lord Jesus Christ, to enable them truly to repent of, and forsake their sins; that the seed of sin remains in pious Christians, but that its power is manifestly broken, and day by day grows less and less. I then entreated him to examine Christianity; and told him he would find all that he had been so anxiously seeking, only perhaps in a different form and way from what he had expected. He promised me that he would examine, told me his name and residence; promised that he would see me again; and, as he lives but 36 miles from here, I hope he will.

Beside these cases, there have been two Byragi faqirs inquiring, but soon left. One Paramhans also spent a night with our native Christians, and seemed interested. But nothing, apparently, has resulted from these cases. Ma-

ny, very many, have appeared interested in a lesser degree.

We have also had opposition: many Pundits have entered the lists against us, and brought forward their philosophy, and made objections to our doctrines; and a great deal of time has been spent in combatting with them such doctrines as that God is the author of sin; that he is a sort of universal soul, and speaks in all, &c. Now and then some saucy fellow has bluntly told us, "You lie, sir!" One faqir told me, "Sir, you come here and represent your own *deota* [he meant Christ,] as perfectly pure; and you blacken all of ours; you say they were all sinners; and you say that your one is better and greater than all ours. I am exceedingly angry at you, sir; and I would much like to have the privilege of doing what I like to you. I hate you very much!" And then he gave me from under his matted hair such a glare! I answered him—"Brother, if I hated you as you say you do me, I would not take the trouble to come here and offend you. It is love that brings me here. And how have I offended you? I have set before you a sinless Saviour in the place of those whom you yourselves say committed sin; for it is from the Hindus and their Shasters that we have learned the evil doings of your gods; we say nothing of ourselves. Come, accept the sinless Saviour; and then you will love me as much as you now hate me." He was much softened by this reply, and heard with patience.

Another time I went down into the enclosure of the Nanakshahi faqirs, and went close to their flag-staff, and began to preach. They invited me to worship the flag-staff, and were very angry at me for refusing. Shortly after, they invited me to go and sit down on their platform at a little distance, which I did, and there preached. One man roughly interrupted me, by saying I must not come there to tell them about God; for God was a lie! a dream! a thought only! I reproved him, and went on. Several of the faqirs were standing about, and grew very angry—two or three even went so far as to talk of beating me. At last they half courteously and half peremptorily invited me to leave the platform, and go to a quiet and sheltered spot, where we could discuss some point at leisure, and be sheltered from the drifting sand. As I was suffering from the sand and heat beyond measure, I gladly accepted of the proposal. But the cunning fellows led me away through a weary tract of glistening sand, and taking their stand in an open space, where I could not endure the cutting sand-drift for a moment, asked me to say on! I begged them to go to a better place; and they said no place could be better—here was no crowd to interrupt us, and no house nor business to take up our attention—say on! I told them that I per-

ceived they were making game of me; and as I could not stand such exposure, I would leave them, though I knew they would raise the shout of victory as soon as I should move; but that I wished them to notice that I was conquered by sun and sand, and not by their arguments. And as soon as I did turn away, they cried out, "Oh! you are beaten! Oh! you are afraid!"

We have not distributed so many books as we hoped to be able to do. Had there been the immense crowd of people we were led to expect, we were prepared for them; but now thousands of books we had intended for this occasion are left over for some other. We gave to readers only, and often refused those who seemed more anxious to get a large book than to learn what was in our books.

But my letter is already too long, and I have no room for reflections. I would only call on all who read the Chronicle to render hearty thanks for the indication which this occasion has afforded, that the reign of superstition is in a little degree broken up. As I said so nowhere before, I shall labour more hopefully now than ever. Our religion is recommending itself more and more every year to the people. Let us give thanks and take courage.

Postscript—Jan. 30.—This is the last bathing day, and I hasten to tell you that the general appearance of things is much the same as five days ago.

Since that time two inquirers have come to us: one at my place and one at the mission house. It is impossible even to guess how they will turn out. I have set my man, who is a Brahman, immediately at work, to earn his own bread, and shall instruct him. I hope many at home are praying for us here; and that their prayers will be heard, and answered in the giving to us of these men as a spoil torn from the grasp of the great destroyer.

There has been a great man here from Multan, who had got up from Calcutta an immense quantity of cotton shirting cloth, and has given out to 25,000 (!) faqirs and Brahmans five yards each. The day before yesterday completed his distribution. He gave also to each man about a pound of sweetmeats. The natives are wondering greatly at the great amount of *pun* (merit) he must have gained. Of course it has afforded us an occasion of explaining what is merit. But in spite of all we can say, the greater part of them probably still think we are distributing books and labouring for *pun* ourselves.

The natives tell me a story about a native gentleman, that sent over a ton in weight of potatoes to one sect of faqirs here, (the Lungarees, I believe,) and that when they divided them they were only five potatoes for each man, and they were not generally large either. The consequence was, that the faqirs cursed him as a

mean fellow, and no one supposes he got any *pun* at all.

All the brethren from other stations left us immediately after the great day, but we are still labouring at the Mela as usual.

Furrukhabad Mission.

EXTRACTS FROM A LETTER OF THE REV. GOPEE NATH NUNDY: March 1, 1847.

Administration of the Sacraments in the Mission Church.

Our missionary operations, &c., are as usual, and I will not lengthen this by any account, as doubtless you hear from our mission letters every month; but I will here insert an interesting account we had yesterday.

28th February, 1847; Sabbath.—At the usual time of our worship, we assembled in the Mission Chapel at 10, A. M. Our congregation was much larger than usual, as Rev. Messrs. Wilson, from Agra, and K—— and W—— of the Benares Mission, and Dr. and Mrs. G., of Shajahanpoor, stopped to spend the Sabbath with us. The first part of the service was conducted by Brother Wilson; and immediately after the sermon, I administered the Sacrament of Baptism to a young native of Bengal (of whom I shall speak more fully below,) and received him to the fellowship of the Church; after which the Sacrament of the Lord's Supper was administered by Brother W. The first time we had the communion here, our number was not more than a dozen, and they consisted of the Mission families; but on this occasion the communicants were three times as many, and they consisted principally of converts from Heathenism. Thus, we from different countries, England, Scotland, America and India, come together with one heart to commemorate the dying love of our blessed Saviour. Oh, what a blessing it is. I may call it a special blessing of the Father; that while thousands of my Heathen brethren around us were making themselves fools, with mud and Aber* in remembrance of the wicked Nila of their god Krisna, we, a handful of His chosen, were sitting around the Board of the Lord, and enjoying the Heavenly feast of His love. To what shall I attribute this? Have we any good thing in us which they have not, or do we merit it for any righteous act of ours? No, it is through His unbounded love and free grace that we were separated from the mass of the people, to serve the living and true God, instead of mud and stones. God doeth that which seemeth marvellous in the sight of man.

* Red stuff, made of a peculiar kind of wood, to paint the body, in this festival.

But to go back to my subject. The little season we thus spent in meditation and in prayer, was certainly a great refreshment to our souls. The happy thought was then rolling in my mind, that we shall have such refreshments, nay, greater than these, when we come to dwell in heaven. May God grant unto us His Holy Spirit and fit us for this heavenly rest. The blind Bartimeus (a convert) was in our number, and I am thankful to say, he is doing well. This interesting meeting was closed up by singing the 533 hymn:

“How sweet and awful is the place,
With Christ within the doors,” &c.

Baptism of Baboo Rupchand Gur.

Rupchand, a native of Bengal, was born in 1823, at Cheetra, in Serampur District. He was a Hindu and Tamsly by caste. His father Gungadhor Gue is a respectable merchant, who deals in native goods, in Serampur. While in his infancy, he was initiated to all the vices which the Shastres contain, and like other Hindus, he was a bigoted follower of Krisna. When he was about fourteen years old, he was put into the Serampur mission school. Whatever little English he knows, he is indebted to that mission, and there he was taught to read the Word of God; but being not satisfied with the little instruction he used to receive daily, he applied to a catechist who lived in the same village, for further instructions on the truth of Christianity. The Spirit of God began to work in his heart, and he was soon convinced of the fallacy of his ancestral creed; and that if he were to continue in it, he would be lost forever. These thoughts were rolling in his mind while he was in his house, and no one knew but the heart searching God, and his friend Rashbahary, the catechist. His father finding him neglecting the worship of the household deities, suspected him of his becoming a Christian, and consequently began to persecute him. In 1845, when he was nearly shut up from receiving any further instruction on the Christian religion, and the persecution was increased in proportion, he left his father, friends, and all, and came up the country. He had travelled nearly through all the stations in the upper provinces, and some time in December came here. It was very natural for him to expect shelter from me, being a native of the same country, and when he expressed his views on the subject of religion, the mission granted him shelter, and received him under their care. A few days after his arrival, he wrote to his father, telling him all about his movements and his intention of staying here. His father in answer, wrote to him a most pathetic letter, begging him to return on the receipt of it, and promising to bear all of his expenses. If it were not a long letter I would

have translated it and inserted it in this for your perusal; but you would easily know that it contained all the expressions of natural ties. A father writing to his only son, one who had forsaken him for so long a time. Oh, the old man, if he only knew that his son has received the Messiah, the only Saviour, he would not make those enticing expressions; but the grace of God is too powerful to allow him to be carried away by these allurements; he humbly, yet firmly rejected all his offers, and bowed his head, and consented to take up his cross and follow his Saviour. Of course we neither kept him against his will, nor turned him out when he did not want to leave. Rupchand has ever since he come, been receiving instructions and attending our meetings for worship, both in English and Hindustani, and yesterday he made a public profession of the blessed religion of the Gospel by receiving the sealing ordinance of Baptism "in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Now, my dear friend, I have acquainted you with this interesting account in the best way I could, yet imperfectly, and conclude it with a sincere desire that you and the other friends of the Mission may pray for this young convert, that he may be interested more and more, and strengthened by the Holy Spirit to overcome the difficulties and trials which may yet be awaiting for him, and that he may spend his life in serving Christ, whom he has preferred and confessed before his Church. Pray, also, that we may be faithful in preaching the Word of Life to the dying souls around us, and that our labours may be blessed; not being the means of bringing one or two, but hundreds from darkness into the knowledge of the blessed Saviour, and all the praises be given to His holy name, both now and forever.

China: Ningpo Mission.

RELIGIONS OF CHINA. No. VI.

The Sect of Taou.

The Sect called the Taou sze, or Doctors of Reason, is now a very insignificant one, and so utterly degenerated from the doctrines of their founder, that a description of them as given in their ancient books, would not agree with their present character. Their temples are comparatively few in number, and their priests differ from the Buddhists principally in not shaving off all their hair. They suffer the hair on the back of their head to grow, and fasten it up in a knot. Their clothes are different from those of the common people, and their robes are not so long as those worn by the Buddhist priests.

This sect derives its origin from Laoukeun, a philosopher who flourished while Confucius

was yet young. Many strange and ridiculous stories are told respecting him. Some say that his mother bore him for eighty years in her womb, so that when he was born he was an old man with white hair, from which circumstance the name by which he is commonly known, *Laou tsze* "an old boy," is derived. Others say that he lived for several centuries; and others again, that he visited the earth a number of times to propagate his doctrines. It is pretty certain that in the time of Confucius, he was well known and much esteemed for uprightness and probity. On one occasion, Confucius being in the country where he lived, paid him a visit. Laou-tsze received him very politely, and among other things said, "The wealthy merchant does not hawk his goods about like a common pedlar, but stores them in his warehouses, and you would scarcely know that he is a rich man. So the man of eminent virtue does not proclaim his own praise abroad, but walks forth humbly as though unconscious of possessing any merit." Confucius thought there was so much wisdom in this remark, that when he went out, he said to his disciples, "I understand how a bird flies, or a fish swims, or a beast walks, but I cannot comprehend the movements of the dragon that mounts the clouds and ascends to heaven: so the wisdom of Laou-tsze fills me with amazement, for he is like the dragon in its upward course." When Confucius was about to return to his own country, Laou-tsze sent him the following message. "I have heard that rich men present jewels to their friends, but men of the highest virtue give them good words. Now my words to you are these: 'Acute men who are fond of spying out the defects of others, are in danger of losing their own lives, for people do not like to be harshly spoken of; and men of great intellectual power, in speaking evil of others, expose themselves to great danger.'" Confucius receiving the message, bowed and said, "I respectfully receive this instruction."

Laou-tsze was the author of the *Taou-teh-king*, or "Classic of Reason and Virtue," a book much admired by the Chinese, but very little known or studied by those who now profess to be his followers. It is said to contain five thousand words. The character of this man is thus summed up in one of the Chinese books: "He did not seek after fame, nor blazon abroad his virtue, and considered purity, retirement and inaction to be the most desirable of all things."

Those who call themselves Doctors of Reason, or followers of Laou-tsze, have very little in common with their master, and in one of their largest temples his image is placed in a bare unfurnished room, with no particular marks of veneration or respect. There was a time during the Tang dynasty when this sect possessed a good deal of influence, but com-

monly they have been what they are now, little better than so many jugglers and mountebanks, and the most of them would find it difficult to give any account of their principles or doctrines. In the Chinese novels and historical books, they are commonly spoken of as practising magical arts and enchantments: but I have never been able to get any satisfactory account of their system of faith, if indeed they have any. On this account, and the insignificance of the sect generally, it is not worth while to trouble you with many details of what nobody understands, and which exerts no perceptible influence on the people. The Chinese make but little distinction between the Taou and Bud-

dhist temples, and flock to the one as freely as to the other, and even the officers of government, and the literary men, who, if they were consistent and strict in the principles of Confucianism, would never go near them, make no scruple of going to the Taou temple to offer sacrifices.

It would be proper here to give a description of a Taou temple, and of some of their modes of worship, but having already sent home a full account of the largest temple of this sect in Ningpo, and having given several notices of their worship, it is not necessary to repeat these accounts here.

W. M. L.

Miscellaneous.

ANNIVERSARY NOTICES OF AMERICAN SOCIETIES, 1847.

AMERICAN BIBLE SOCIETY.

Receipts, \$105,068; Bibles and Testaments printed, 671,500; Bibles and Testaments distributed, 626,878; Grants of money to publish the Scriptures abroad, \$18,000; Agents employed in the collection of funds, sixteen—besides seven more, employed a part of the year. *May 13.*

AMERICAN TRACT SOCIETY.

Receipts, \$160,131—of which from publications sold \$92,369, and in donations \$67,770; Circulation, 515,975 volumes, 5,841,580 publications, or 153,575,624 pages; Grants of money to foreign stations, \$10,000; Colporteurs employed, 267, who performed a service equal to the labour of one man for one hundred and fourteen years; Families visited, about 215,000—of whom about 30,000 were Romanists, and 14,665 were destitute of the Scriptures. Of these, 13,327 were supplied. *May 12.*

AMERICAN SUNDAY SCHOOL UNION.

Receipts, from donations, \$24,500; from sales, \$105,225; New Publications, 52; Missionaries employed, 29. *May 18.*

AMERICAN SEAMEN'S FRIEND SOCIETY.

Receipts, \$17,515. The operations of this Society have been prosecuted as in former years, and three new chaplains have been appointed to labour at Canton, Lahaina and Mobile. *May 10.*

AMERICAN HOME MISSIONARY SOCIETY.

Receipts, \$116,717; Ministers of the gospel employed, 972; Congregations aided, in whole or in part, 1470; Aggregate of labour performed, equal to the work of

one man for 713 years; Admissions to the churches, 4,400—of whom on profession, 1980. *May 12.*

AMERICAN EDUCATION SOCIETY.

Receipts, \$28,299; Beneficiaries, 389—none being assisted by this Society in their studies preparatory to entering college; Completed their course, and entered in the ministry, 63. *May 24.*

FOREIGN EVANGELICAL SOCIETY.

Expenditures—in Europe, \$7,690; in Canada, \$1000; South America, \$309; Africa, \$540; Annual Report and Quarterly Paper, \$673; Expenses at home, including salary, office, travelling expenses, &c. \$4,412; Cash on hand, \$193. Total received and expended, \$14,820. *May 11.*

AMERICAN BAPTIST HOME MISSION SOCIETY.

Receipts, \$30,797; Missionaries and agents employed, 140; Stations and out-stations occupied, 505; Labour performed, equal to the service of one man for 83 years; Admissions to the church; 490. *May 10.*

AMERICAN AND FOREIGN [BAPTIST] BIBLE SOCIETY.

Receipts, \$31,639; Publications, 18,320 Bibles and 26,200 Testaments; Issues, 12,983 Bibles and 57,053 Testaments. *May 11.*

AMERICAN BAPTIST PUBLICATION SOCIETY.

Receipts, \$24,279, of which from sales \$13,320. *April 28.*

AMERICAN JEWS' SOCIETY.

Receipts, \$6,690; Rev. John Neander, of the Reformed Dutch Church, Mr. Silian Bonhomme, of the Methodist Episcopal Church, and the Rev. John H. Bernheim, of the Lutheran Evangelical Church, are reported as the missionaries of the Society. *May 14.*

Board of Publication.

EXTRACTS FROM NINTH ANNUAL REPORT: MAY, 1847.

Works published during the year.

During the year ending March 31, 1847, the Presbyterian Board of Publication have added to their catalogue twenty-one new books, amounting to 23,500 copies; two new tracts, amounting to 2000 copies; and three occasional tracts, amounting to 10,500 copies. Whole number of new publications, 36,000 copies. They have also printed new editions from stereotype plates, amounting to 110,5000 copies. Total number of books and tracts issued during the year, 146,500. The list of New Books published during the year, from March 31, 1846, to March 31, 1847, is as follows:

Catalogue
No.

- 197 1-2 A Compend of Bible Truth, by A. Alexander, D. D. 12mo. Price 50 cts. 500 copies.
- 202 Learning to Think, with many engravings, 18mo. Price 12 1-2, 25 and 30 cents. 1000 copies.
- 203 Our Father, or Considerations relating to the Lord's Prayer, by Rev. J. Alden, D. D. 32mo. Price 13 and 17 cts. 2000 copies.
- 204 Salvation, or the Sinner Directed in the Way of Life, by the Rev. W. J. McCord, 18mo. Price 22 and 28 cents. 2000 copies.
- 205 Anecdotes illustrative of a select passage in each chapter of the Old Testament, by John Whitecross, 2 vols. 18mo. Price 75 and 88 cts. 1000 copies.
- 206 Anecdotes illustrative of select passages in each chapter of the New Testament, by John Whitecross, 18mo. Price 41 and 47 cts. 1000 copies.
- 207 An Exposition of the Acts of the Apostles, in the form of questions and answers, by J. J. Jane-way, D.D. Part I., 24mo. Price 10 cts. 2000 copies.
- 208 Christ and Antichrist, or Jesus of Nazareth proved to be the Messiah, and the Papacy proved to be the Antichrist predicted in the Holy Scriptures, by the Rev. Samuel J. Cassels, 12mo. Price 70 cts. 2000 copies.
- 209 The Three Questions: What am I? Whence came I? Whither do I go? 18mo. Price 25 and 33 cts. 1000 copies.
- 210 Learning to Act, with many engravings, 18mo. Price 25 and 30 cts. 1000 copies.
- 211 Interesting Narratives, or Religion the Great Concern. with a wood engraving, 18mo. Price 35 and 42 cts. 1500 copies.
- 212 Enter into thy Closet, or Secret Prayer and its accompanying exercises, intended to assist young persons and others in acquiring devotional habits, without the aid of written forms, by the Rev. James McGill, Hightae, Lochmaben, 18mo. Price 40 and 50 cts. 500 copies.
- 213 The Obligations of the World to the Bible, a series of lectures to young men, by Gardiner Spring, D. D. 12mo. Price 85 cts. 500 copies.
- 214 Memoirs of Rev. John Newton; with selections from his correspondence, with mezzotint likeness, 18mo. Price 45 and 50 cts. 1000 copies.
- 215 An Exposition of the Confession of Faith of the Westminster Assembly of Divines, by the Rev. Robert Shaw, 12mo. Price 75 cts. 1000 copies.
- 216 The Great Supper, or an Illustration and Defence of the Leading Doctrines of Grace, by the Rev. Ashbel G. Fairchild; D. D. with an introduction, by the Rev. Alexander T. McGill, D. D. 18mo. Price 25 and 33 cents 1000 copies.
- 217 Recollections of Marion Lyle Hurd, in a letter from her father, the Rev. Carlton Hurd, with an Introduction by the Rev. Asa Cummings, 18mo. with mezzotint likeness. Price 23 and 30 cts. 1000 copies.
- 218 The Power of Instruction; or the Guilty Tongue.

By the author of the "Last Day of the Week." 18mo. with a wood engraving. Price 23 and 30 cts. 1000 copies.

- 219 Minutes of the General Assembly of the Presbyterian Church in the United States, from its organization in 1789 to the year 1820, inclusive. Svo. Price \$2.00 1000 copies.
- 220 Zion's Pilgrin; or the Way to the Heavenly Canaan familiarly illustrated. By Robert Hawker, D. D. 18mo. Price 23 and 30 cts. 500 copies.
- 221 Elizabeth Bales; a pattern for Sunday School Teachers and Tract Distributors. By J. A. James, 18mo. with a wood engraving. Price 18 and 25 cents. 1000 copies.

NEW DOCTRINAL AND PRACTICAL TRACTS.

- No. 53. The Exclusive Claims of Prelacy stated and refuted. By the Rev. B. M. Smith. 40 pages. 1000 copies.
- 54 Inattention to Religion Wonderful. By the Rev. W. J. McCord. 16 pp. 1000 copies.

NEW OCCASIONAL TRACTS.

- The Presbyterian Almanac for 1847. Price 6 cts. 5000 copies.
- An Earnest Appeal to the Free Church of Scotland on the subject of its Economics. By the Rev. Thomas Chalmers, D. D. With an introduction by the American Editor. 2500 copies.
- Plans and Operations of the Presbyterian Board of Publication. 3000 copies. Pp. 3-5.

Notices of books published or in preparation.

Among the more important publications of the year, may be mentioned:

"Christ and Antichrist; or Jesus of Nazareth proved to be the Messiah, and the Papacy proved to be the Antichrist predicted in the Holy Scriptures;" by the Rev. S. J. Cassels, of Virginia.—An ably written treatise, on a topic of increasing importance to the Protestant Churches of our land, among whom there is an alarming apathy to the moral influence of the errors which the author so thoroughly exposes.

"An Exposition of the Confession of Faith, of the Westminster Assembly of Divines," by the Rev. Robert Shaw.—A book of moderate size, that displays much theological research, and comprises within a small space the substance of many volumes. To those who desire an instructive and luminous explanation of the Westminster summary of doctrinal truths, this work will be a most acceptable offering.

"Obligations of the World to the Bible."—A mature and carefully written book, of more than three hundred pages, by Dr. Spring, of New York; exhibiting at once the strength and the polish of his gifted and instructive pen.

"Minutes of the General Assembly of the Presbyterian Church of the United States of America, from its organization, A. D. 1789 to A. D. 1820, inclusive."—A second volume of records, replete with details that are of common interest to the friends of evangelical religion, and especially to ourselves.

The Board have also in hand, among other books, the following standard practical works—Alleine's Alarm, Baxter's Call to the Unconverted, Baxter's Saint's Rest, McLaurin's Essays, in the stereotyping of which they are promised the aid of some liberal friends, to whom

they have been indebted for similar favours before.

They are also preparing for publication a splendid pictorial edition of Bunyan's Holy War, (with Eurger's notes,) the engravings of which are to be on wood, and executed in the first style of the art. The means for producing this valuable work, will be a sequel to the liberality which has enabled the Board to put the Church in possession of the Pilgrim's Progress, in so splendid a style, and at so moderate a price.

They have in press "Thoughts on Family Worship," by the Rev. J. W. Alexander, D. D., a work of which it will not be too much to say, that it is worthy of the author and the subject.

They also have in press "A Manual of Devotions for Soldiers and Sailors," a work of the highest importance to those whose spiritual privileges are so few, and who so peculiarly need the instructious and consolations of religion. Pp. 5, 6.

A system of Colportage desirable.

Within a short period the Board have presumed so far upon the support of the churches, as to take some insipient steps in a system of *Colportage*. The value of such an agency in diffusing the books of the Board, as well as its efficiency, have been signally exemplified in the experience of other associations; but it has not been adopted by this Board for want of means to sustain it. After mature and enlightened inquiry on the subject, they were convinced that the income from the sales would not justify the large outlay which would be required to carry on this mode of distribution to any considerable extent. The generous donations of a few individuals, however, have enabled the Board to commence the work.

Agents for circulating and colporteurs have been appointed, who have already entered their respective fields, and it is the purpose of the Board to increase their number just as fast as the means put by the church at their disposal will warrant.

The Treasurer's Report acknowledges \$29,583 received for books sold; \$1141, donation to the Semi-centenary fund; and \$1021, donation to the Colporteur fund. These sums with the balance in the Treasury from the preceding year, make \$36,840—the total income of the year.

AMERICAN BOARD MISSION AT CANTON.

Depravity of the Chinese.

The Missionary Herald of July contains some letters from Mr. Bridgeman, from which we take the following extract.

Do our friends know, do the American churches consider, how great a work there is to be accomplished in China, before its three hundred and sixty millions shall have heard the tidings of salvation? The longer I live in this country, the more do I see of the wickedness of this people; the more do I perceive the necessity of great efforts to bring them to a knowledge of the truth; and the more do I long to spend and be spent, without let or hindrance, in proclaiming the Gospel, in disseminating the good seed, the word of God. Whether it be most our fault or yours, or whether it be equally the fault of missionaries and of Christians at home, I will not try to determine; but I am thoroughly convinced that our Christian friends in America have no adequate idea of the dreadful wickedness that prevails around us. . . .

Oh, it is enough to make one sick! It often fills my heart with inexpressible sorrow, to see what I see, to hear what I hear. It is truly a great valley of death, of putrefaction, of living death. No painting, no imagination, can portray and lay open before the Christian world the awful sins, the horrible abominations which fill the land. There are laws, and there are men in authority; but crime, for the most part, goes unpunished; the innocent, in a thousand cases, are made to suffer; and those who are bound by their office and station to maintain justice and give protection, are generally the first to set justice aside, and the first to inflict injury on the guiltless.

In a country like this, one must needs be a careful observer, or vice will be mistaken for virtue, and evil for good; because it is the custom to call things by improper names, and to adorn iniquity with bright colors and blooming flowers. Where there is a fair outside, you may expect corruption within. Where persons are stationed to suppress evil doing, such, for example, as gambling, there the evil-doing may be seen carried on with a high hand. Places of trust are purchased, and at a high rate, by the officers of government. The consequences are obvious. There are said to be, at this moment, more than two thousand unadjudicated cases in the magistracy of the western half of Canton; and the parties concerned are kept in duress under circumstances the most distressing. During the cold weather of winter, many of them die daily; and their oppressors fatten on what they may chance to leave of worldly effects.

One of the members of my Bible class would have died in this condition, but for the timely interference of the representative of the United States in this country. It would require a long letter to give you all the details of this poor man's case. His only crime was a willingness to lease a site of ground to foreigners. After having been kept nearly three months in confinement, and threatened with perpetual ban-

ishment, compelled to write a bond surrendering the lease, and declaring it false, his written testimony to the contrary notwithstanding, he was allowed this evening to return to his family. This is probably one of the mildest cases of the whole two thousand and upwards, now existing under this magistracy.

The common jails are glutted. Large parties of robbers, pirates, murderers, &c. &c. are thrown into them almost daily, and the public

executions are very frequent. Being obliged to pass the execution ground on Friday last, I saw some of the fresh blood and the trunkless heads that continually mark the spot. Three men had just been decapitated; two of the bodies had been removed, and the third was lying in its own blood. To-day forty-one more have fallen on the same spot, and more are to follow soon.

Mission House: New-York, August, 1847.

RECENT INTELLIGENCE.

INDIA: FURRUKHABAD MISSION.—Mr. Robert M. Munnis, a Licentiate, was ordained as an Evangelist by the Presbytery of Furrukhabad on the 24th of March last. He has since been appointed by the mission to the station of Mynpoory, where he will be associated with the Rev. J. J. Walsh. The Rev. D. Irving and Mrs. Irving had reached Futtehghurh, their station, and entered upon their important work.

CHINA: CANTON MISSION.—Letters have been received from the Rev. Messrs. Happer and French, dated the 28th of March. After much inquiry and no little trouble, they had rented a house in the suburbs of Canton, to which the boys of the school were removed from Macao. To their great regret and vexation, however, they afterwards discovered that the man with whom their agreement was made was not the owner, but only a tenant or leaseholder of the property; and that even the validity of his lease was questionable. He had exhibited to them forged papers, and otherwise proved himself to be altogether unworthy of confidence. They accordingly deemed it best to leave the premises, and to occupy a house, temporarily vacant, in the part of the city where foreigners reside. The only gratifying circumstance connected with the transaction was, that no opposition was shown by the people of the neigh-

borhood, who appeared to be pleased and satisfied with having the school amongst them.

The brethren appear to have acted with commendable care and judgment; and their discouragement was not peculiar to themselves,—the missionaries of other bodies having had to regret the same want of success in their efforts to obtain houses among the native population. Mr. Happer says “We are made to feel more and more that we need much grace, patience, and discretion in this difficult field. We are encouraged, however, in feeling that we are constantly the subject of the prayers and solicitude of the churches.” Mr. French says, “My heart is sad. The way seems hedged up before us. But we rejoice that the Lord reigns. May He be our guide, our guard, our comforter, even unto death!”

RETURN OF MISSIONARIES TO THEIR FIELD OF LABOUR.—The Rev. J. M. Jamieson and wife, and Mrs. James Wilson, embarked at Boston for Calcutta on board the Orissa, on the 3d of July. They are accompanied by the two youngest children of each family. We would ask for them the prayers of the churches, and commend them to the care and protection of God.

INDIAN MISSIONS.

EXTRACTS FROM THE REPORT OF THE CORRESPONDING SECRETARY, TO THE EXECUTIVE COMMITTEE, OF HIS VISIT TO THE INDIAN MISSIONS.

The Choctaw Mission.

In company with Mr. J. D. W., from New York, I reached Spencer Academy on Saturday, the 24th of April, just four weeks from leaving home:—from Pittsburg to Fort Smith in steamboats, thence on horseback 135 miles. We arrived at half past two o'clock, P. M., and were gladly received by the brethren, who had been looking for me for some time. The boys also were anxious to see me, and for a week past had employed their leisure time in speculating on my visit. The scholars were just meeting to deliver their speeches. Covered with dust and mud, we took a seat among them. This exercise was well performed. The smaller boys had very short pieces, and as several spoke that day for the first time, as might be expected they were embarrassed and awkward enough; others, who had spoken before, did well, and a few were quite eloquent. They have great difficulty with some of the English sounds, and their teacher put them through various exercises to get the sound of some of the letters,—as “round the rugged rocks, the ragged rascals ran,” &c.

After their orations, their Temperance Society met. The students are all tee-totallers. Four had been appointed to speak in English and Choctaw, but the English speakers were not prepared, and two short speeches were made in Choctaw; after which they sung some temperance songs very well. We are all a band of freemen from the Choctaw nation, was sung with good will.

Saturday evening is usually spent as a prayer meeting. That evening Mr. Ramsey referred to my coming, and that I was going to talk to them. They were quite interested in my coming so far to see them, and were anxious to hear anything that I had to say. Their deep and earnest look I shall not soon forget; it was a calm, earnest, fixed attention, with their full, open eye rivetted on my face, and listening to every word.

A large number of the boys do not understand English. They are all learning English, but till they acquire a knowledge of it, it is deemed best that they hear the religious instruction in Choctaw. My remarks to them were translated by Mr. J. E. Dwight, who has been connected with the Academy from the first. He is a member of the church, and exhibits a most lovely example of consistent Christian character. For solemn speaking, the Choctaw is the finest language I have ever heard. Many

of the tones are deep and solemn, and some of them are perfect music. Hearing Mr. Dwight, in his rich and mellow voice, delivering the solemn address made to the boys, put me out of conceit of our mongrel, hissing English.

Sabbath morning the boys attended Sabbath school, and were very diligent and attentive to the instruction they received. Mr. Ramsey preached in the forenoon, and Mr. J. D. W. in the afternoon; in both cases Mr. Dwight acting as interpreter. At these meetings the mission families were all present, and a few of the neighboring Indians. In the evening I gave them an account of our mission schools, pointing them out on the maps. They were greatly interested with this account, especially with the Hindu schools, and the progress the boys there had made.

Several of the students are hopefully pious, and a number are under serious convictions of sin. The missionaries were about organizing a church, which owing to various circumstances had not been done sooner.

All day on Monday I was busy with the secular concerns of the institution. In the afternoon Col. Fulsom, and Col. Pitchlynn, with his two daughters, and his sister-in-law, paid us a visit. At night Col. Pitchlynn gave the boys the history of the Institution, till we took the charge of it; and stated how anxious they were for us to take this trust. Col. Fulsom gave them the history of the Choctaw nation. When he was a boy they were 50,000, under a wise and good chief. But the people would not take his council, and even tried to kill him. When he died, the nation became less and less, till they were reduced to 12,000. They were now 16,000, and were increasing, and their future prosperity would much depend on the conduct of the youth from this Academy. I followed in a short talk, showing how the nation might rise, faster than it fell, if they were temperate and industrious, and the youth of both sexes, now in the schools, would do their duty, and what that duty was.

Tuesday, I was most of the day in the office, and looking over the farm, lodging rooms, dining room, kitchen, &c. &c. The Rev. Mr. Kingsbury and lady, from Doaksville, paid us a visit. I much regretted that my other duties prevented me from giving him my whole time. He has great experience in these missions, and well and faithfully, and with much success, has laboured for thirty years, to do good to the Indian race.

Wednesday I spent chiefly with the teachers, and other assistants. I had got from Mr. Ramsey the history of the concerns of the mission, and was thus in some measure prepared to counsel and encourage them onward in the right way. In the evening Col. Leflore, the principal chief, and Col. Harkins, one of the

trustees, came up. It was dark when they came, but they attended in the school, as this was the evening of the boys' singing.

Thursday, at half past 5 A. M., I met the students by appointment, to give them my parting address. The two chiefs were there, and it was to me at least a deeply interesting time. After breakfast they formed a line on the playground, eighty-four being present, to bid me farewell. I took each by the hand, the teachers being present, and giving me his name. At half past 7 A. M. I bade farewell to the missionaries, Mr. Ramsey coming a few miles, when he returned to his work, and Mr. W. and myself pursued our way back to Fort Smith, there being no other road to the Creek Indians. On the way stopped at the Choctaw Agency, and had a very satisfactory interview with Col. Armstrong, the superintendent of Indian affairs, with whom I had business in relation to the Indians. He also kindly gave me a letter to the Indian agent and chiefs of the Creek Nation.

In relation to the Choctaw Mission, the following remarks are submitted:—

1. My visit was at the right time, and it will, I trust, do good. The missionaries were strengthened and encouraged by it; and the boys thought it a great thing that one should come so far to see them, and talk to them. The trustees and principal men I saw expressed their gratitude for my visit: it gave them, they said, both strength and encouragement to go forward. To the secular concerns of the institution it was of much importance.

2. This institution is one of vast interest to this people. There are many bright and noble boys here, obedient, cheerful, anxious to learn, that they may benefit their people. It will require both care and labour in its management. Able and self-denying men are wanted to train these boys in true spiritual and secular learning. As so many of them speak only Choctaw, their studies must necessarily be delayed. Hence, there is danger that, for a time, too much will be expected from the Institution, both by the Church and the Choctaw nation. For half the boys it is now but a school of the most elementary instruction. Many of the boys are quite small. If these remain they will have the best chance to become useful scholars. I pressed upon the trustees the necessity of the boys remaining in the school; and well and ably did Col. Pitchlynn and Col. Fulson press the same view upon the students.

3. There is much of encouragement in the present condition of the Choctaws. They are all living on farms, and sustaining themselves by cultivating the soil. Many of their improvements are small, and their cabins small, but not more so than is found in every new settlement, where the beginning was made in the woods. Many of the farms are well improved, and the

buildings good. Their country has in it abundance of good land, and stock is easily raised. On their farms, many families are living comfortably, who are wholly Indian, and cannot speak a word of English. They are destitute, of course, of stated preaching; and they need schools and teachers in the different neighborhoods.

4. There are not wanting those among the whites, who are suggesting doubts to the Indians, about so much of their money going to white men for schools. Without information, the Indian is suspicious of all white men; nor is it any wonder that he is so, when there are so many who think it no sin to defraud and cheat the Indian. These evil efforts against schools are not without their effect; but the advance of education will soon render them harmless. Day-schools are even now wanted in some of the districts. The Institution will soon furnish the best of teachers, and a system ought to be adopted by which a part of the support of the teachers would be received from the Board, and a part from the communities respectively among whom they teach.

5. A printing press is much wanted at this Institution. There is none in the nation, and the Council have to send to Park Hill, among the Cherokees, to get their laws printed. A small periodical, printed monthly, in Choctaw and English, would exert a good influence on the nation generally; and would be an inducement for the students to improve themselves, in writing for it.

6. A physician is much wanted at the Institution. If sickness comes, we are at the mercy of the physicians there, whose charges hitherto have been enormous. Besides, a physician is wanted to take a class of the boys, and give them a thorough medical course. This people need to have educated medical men, and they have a right to expect them from this Institution. Under the able men we have now there, as superintendent and teachers, pious young men can receive a pretty thorough education for the ministry; and next to them, qualified physicians and teachers are wanted.

The Creek Mission.

I left Fort Smith for the Creek Nation on Monday, the 3d of May, 1847. Parted here with Mr. W., who returned to New-York, and I pursued my journey alone. Passed some good improvements in riding through the Cherokee country, though much of the land is hilly and broken. Passed Fort Gibson at 2 o'clock, on the 4th May; the land as yesterday, good in places, and stony and hilly in others. Near Fort Gibson is a large prairie, but only a small part of it is in cultivation. Crossed the Neosho river at the fort, and the Verdigris two miles distant, and reached the Creek Agency in the

afternoon. The Creek country begins at the Verdigris. The land is very rich, but the river bottoms overflow to a great extent. Passed a number of Creek farms, very highly improved.

Col. Logan, the Creek agent, received me in a very friendly manner, and I remained all night at the Agency. In the morning he sent his interpreter to show me the way to the Creek Mission, eighteen miles distant. For four miles the road was over a rich country, with timber and hills. Then commenced the great prairie; extending, with occasional strips of wood, to the rocky mountains. At this point the Arkansas and the Verdigris are from 8 to 12 miles apart, and the prairie lies between them. At first view the prairie is grand and imposing, not to be described so as to give a full idea of it, to those who have never seen one.

Reached the Mission on Wednesday, at one o'clock, and found all well, and much rejoiced at my coming. Nothing can be better than the situation and position of the Mission premises. A skirt of timber extends from the Arkansas, three miles, and the buildings are placed in the forest, with the prairie on the east, north and west. The land is high, and as rich as it can be.

The appearance of the school was very good; thirty-two scholars of both sexes were present; all very attentive and well behaved. They are much in need of more buildings, especially a dining room and a school room. These are so much wanted, that we agreed on a plan for them, and made arrangements to commence their construction at once.

This being the evening of their weekly prayer meeting, notice was given by blowing a conch-shell, which can be heard at the distance of more than a mile. A few of the neighbours attended, and the meeting was pleasant and profitable, the mission families and all the scholars being present.

Engaged in the forepart of the day on Thursday in examining the premises, and conferring with Mr. Loughridge, on what would be the best plan for the contemplated enlargement of the Mission. We came fully to the conclusion that it would be best to continue the present school, and establish another boarding-school near the Agency;—this one at Kow-e-ta to contain about forty scholars, and the other at the Agency to contain the number that can be sustained by the school-funds assigned to it.

On the afternoon of Thursday, we heard that the principal chief, Gen. McIntosh, was at his upper farm, nine miles west of the Mission. As it was deemed important that I should see him, Mr. Loughridge and myself rode over to his farm. He appeared to be gratified with our visit, and, on our invitation, came with us to the Mission, and staid all night. After supper,

I made an address to the children and the missionaries. The chief, who understands in part what is said in English, listened with marked attention. Afterwards we had a long conversation with him, one of the scholars being interpreter.

Friday morning I bade farewell to the scholars, shaking each by the hand, and giving them a few words of encouragement. At 10 A. M. I left the Mission with the chief and Mr. Loughridge, and reached the Agency at half past three P. M. The sun was very hot in the prairie. It was agreed to have a meeting of the chiefs next day. Mr. Loughridge preached at the Agency, to an attentive audience of about thirty persons, most of whom were Indians.

On Saturday forenoon, five of the chiefs met at the Agency; the principal and second chiefs being among them. The plan of having two schools met their approbation, and they were quite willing that the school-funds for the Arkansas district, should be placed under the direction of the Presbyterian Board of Foreign Missions. I explained to them the nature of the manual labour boarding-schools; that although the number of children that could be admitted into them was small, compared with all the children of the tribe, it was large in another respect. We wanted these schools to raise up and prepare native missionaries and teachers for the whole nation. That they ought not to depend on white teachers and missionaries, but raise them up from among themselves. That we could only bring them the seeds of learning, and they must grow up the native teachers. This was a new idea to them, and, as soon as they comprehended it, they were much pleased with it, and said they saw very clearly how it would work after a while. The chief said he had a question to ask. When they had a supply of native teachers—he knew it would be a long time first,—but when the Board took their missionaries away,—he did not mean that they should take their friend Loughridge away; he would be old by that time, and perhaps dead, but if he was young they would not want him to leave them;—but when the time would come that they would have scholars among themselves, to whom then would the buildings belong? I answered, to the Muskogee nation, and we should rejoice when they were able to stand alone. That, said he, is most satisfactory. Now I see your whole plan, and it is perfect and consistent in all its parts. You mentioned it last night, but the boy could not explain it well, and I did not see it clearly; but I see it now, and we are glad you are come; and although the journey is long, we hope you will come back to see us, and if anything is wanting, then you can tell us. I told him that would be as God pleased, for he directed all things; but that I would like to come

back in five years, to see the advances they had made in that time.

I then observed to them that there was one thing I had not yet said much about, although it was the principal thing; but it was well understood, and that was, that the Board considered it to be their solemn duty to give the scholars religious, as well as common education; and that their missionaries should preach the Gospel to every person in the nation who was willing to come and hear them. This was done at the school and mission at Kow-e-ta. Even last night, as the principal chief witnessed, every scholar and every teacher repeated a verse from the Bible, before they left the table; and that before prayers I talked to the children about God and Jesus Christ, and their own sinful hearts, as well as about the blessings they enjoyed in that school, in preparing themselves to be useful to their people. I added that I mentioned these things to know if there were any objections to this course. The chief answered, no; they perfectly understood how we conducted our missions, and were fully satisfied with it, especially now, since the whole subject was so fully explained to them.

One provision submitted to them was, that the National Council should take such direction of these schools as they saw proper: that we would report to the Council the number and progress of the scholars, and an account of the expenses every year; that our wish was to enlist all their principal men in favour of the system of education and instruction. I told them of an evil we had met with at Spencer Academy. Some boys came there and staid one year, or a year and a half, and then ran home to their parents: that this did the boys little good, and did the nation no good; that we could not make teachers if the boys and girls did not stay long enough to learn; if the birds pulled up the corn when it was young, or the cattle destroyed it when it was half grown, there would be no seed corn; that the trustees at Spencer were doing all they could to prevent this evil, and I mentioned it that they might be prepared to prevent it. The chief said he saw how great such an evil might be; that he was glad I had mentioned it, and the Trustees and the Council would do everything to prevent it.

Col. Logan, the United States Agent, then assured the chiefs, they might place full confidence in the Board; that some of the first men in the United States were members of it, and he was satisfied their object was to do them good; that he was glad to see the Board were willing to bring the Council into the management and responsibility of the important interest of education, and he hoped that interest would now go forward.

As we had still an hour and a half before the

time of our leaving, it was proposed that we all should go out and select a site for the new school. The principal chief had no horse there, and did not go; the others went, and we found an elevated plain, two miles west from the agency, and some three miles from each river, the Arkansas and Verdigris. It is in timbered land, near a prairie, and in all respects is most eligible. It is within a mile of an old field of several hundred acres, formerly cultivated by the Indians; so with the consent of the chiefs, we called the new station "Tallehassee," which in their language signifies "old field."

At 4 P. M. Mr. Loughridge and myself set out for Fort Gibson. Mr. Lewis, one of the chiefs, took us past his farm, as he lived near the road. As we passed the farm of the principal chief, we rode up to speak to him at home. We did not intend to get off our horses, but he almost ordered us to get off and come in. He then showed me his house, and, through Mr. Lewis, said that when I came back I must come and stay with him. His farm is as rich as land can be, and is under good cultivation; so is that of Mr. Lewis, with abundance of different kinds of fruit trees, loaded with young fruit.

Our stay at these two places was short, and at sun-set we reached Fort Gibson, and were cordially received by Col. Loomis, the commandant of the fort, with whom we remained till over the Sabbath.

Several remarks may properly be made on the foregoing facts.

1. When the position of this tribe five years ago is considered, it is matter of encouragement to see the change that has taken place, in regard to the necessity and usefulness of the Christian missionary. Eleven years ago, by order of the Council, the missionaries were all removed from the Nation. Five years ago, it was with difficulty Mr. Loughridge was received, and he was expressly prohibited from preaching, except at the mission station. Now he is respected and esteemed by the chiefs and people, and is considered to be fully identified with their efforts for the promotion of education and instruction. They are glad to hear that more missionaries and teachers are coming to them, and their earnest desire is that all their school funds may be expended within the Nation.

2. This mission has had to struggle from the first with limited means: yet now, with the buildings that have been erected, the fields that have been cleared, the farming utensils and stock on hand, the expense in future will be comparatively small.

3. The quiet order of the whole establishment, and the religious influence exerted, show the excellent qualifications of the missionaries, both men and women. Everything about the Mission is conducted in the best manner, but

with much self-denial and inconvenience, for want of room, in their present buildings. This will be remedied when the dining room and school room are built.

4. My visit at this time seems, so far, to have been of service. The Kow-e-ta station, though quite important, is not sufficient for the whole of the Arkansas district. They need two schools, and a single ride over the country shows this more clearly than could have been explained by letters. The chiefs were pleased and gratified with the visit of one from such a distance; they listened patiently, and agreed fully to everything that was submitted to them.

5. They are anxious, and even impatient, that the late treaty providing for boarding schools should be carried out. When I pressed upon the chiefs assembled the absolute necessity of their providing for their people an education equal to that of their white neighbours; that nothing but such instruction, based upon the Bible, and sanctified by the influence of the Gospel, could save them from disappearing before the white man, the chief said, in a mournful tone—"I know that my people are growing up in ignorance, but what can I do? Our treaty is not yet carried out—our boys and our money are sent to Kentucky, without the least benefit to us—I see my people ignorant, but I have no means to avert the evil—here we have listened to every thing you have said; and we are willing to do everything in our power to promote this interest." I observed, that though I had heard much against the school in Kentucky, I knew nothing about it of my own knowledge,

and therefore had nothing to say respecting it; that I knew the government were prepared to carry out their treaty as soon as the proper arrangements could be made.

6. The country appears to be healthful, yet for a number of years, at first, the Indians decreased most rapidly. Out of 28,000, enrolled to remove west, it is supposed that but 18,000 now remain. For some years past they have been on the increase, and they are encouraged with their future prospects. The white inhabitants are generally healthy, and provisions are cheap and abundant; corn 25 cents a bushel, pork 2 cents a pound, and other things in proportion. A system of missionary operations and of education can be supported in the Creek nation, at less expense than at most other missions.

7. Though missionary labour is much needed here, the field is a most encouraging one. The Creeks are an industrious, working people, and temperance is making good progress among them. No pains or trouble should be spared in giving them counsel and assistance now. It is something like a crisis with them in this matter; for if they are disappointed, they will think that even missionaries and secretaries are not to be depended on. I could not but feel a deep interest in their improvement and welfare. After labouring for them for five years, at a distance, I was thankful I had been permitted to witness their desire for instruction, and to give them some information and encouragement on subjects that so deeply concern their best interests.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN JUNE, 1847.

<i>SYNOD OF ALBANY. Pby. of Troy.</i>	
Cambridge 1st ch of which 17 collected at a neighborhood concert 39; Kingsbury 1st ch 15	54 00
<i>Pby. of Albany.</i>	
Mansfield 1st ch Mrs Hannah Betts	20 00
<i>SYNOD OF BUFFALO. Pby of Steuben.</i>	
Sparta ch	2 00
<i>SYNOD OF NEW YORK. Pby. of Bedford.</i>	
Red Mills ch	3 78
<i>Pby of Long Island.</i>	
Bridgehampton ch Juv Miss Soc	6 95
<i>Pby. of New York.</i>	
Hammond st ch mo con 284; Juv Miss Ass 234; Madison Av ch mo con 371; Yorkville ch mo con 63 cts; 42d st ch mo con 6 05; Duane st ch mo con 16 63; Wallabout ch mo con 4; Brooklyn 1st ch mo con 37 77; Chelsea ch mo con 22 10; Sab Sch 49 06 of which 21 50 ack in April; Manhattan ch mo con 10 50; Brick ch mo con 6 16; 1st ch mo con 63	194 34

<i>SYNOD OF NEW JERSEY. Pby. of Elizabethtown.</i>	
Plainfield 1st ch Miss Jane Vanderveer to sup a scholarship at Allahabad N I 12; Sab Sch in part for like purpose 5	17 00
<i>Pby. of New Brunswick.</i>	
New Brunswick 1st ch 37 38; Freehold Vil ch mo con for May and June 19 27	56 65
<i>Pby. of Newton.</i>	
Belvidere ch Sab Sch 1; Mansfield ch 10; Stroudsburg ch 15 18; Middle Smithfield ch 7 50; Stillwater ch 20; Blairstown ch 15; Knowlton ch 18; Newton ch 23	109 68
<i>Pby. of Susquehanna.</i>	
Athens ch	3 13
<i>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</i>	
Philad 10th ch Miss Stille	50 00
<i>2d Pby. of Philadelphia.</i>	
Neshaminy ch	10 00
<i>Pby. of New Castle.</i>	
Up Octorara ch 45; New London ch benev fund 50	95 00

<i>Pby. of Baltimore.</i>		<i>Pby. of Harmony.</i>		
Baltimore 1st ch of which 100 from Juv Soc to ed James Armstrong and Josiah Starkie Imbree at Allahabad and John C Backus and "—" at Futteghurh N I 671; Alexandria Va 1st ch "A Female Friend to Ind Missions" 5	676 00	Camden ch Juv Miss Soc to ed a child at Niugpo	30 00	
<i>Pby. of Carlisle.</i>		SYNOD OF GA. <i>Pby. of Georgia.</i>		
Dickinson ch	6 00	Waynesville ch 10; Savannah ch 32 06; Juv Miss Soc 4 52	46 58	
<i>Pby. of Huntingdon.</i>		<i>Pby. of Hopewell.</i>		
Sinking Val ch J W (an elder) 25; Little Augwick ch mo cou coll 6 50; "A Female Friend" 2 50; Fem Miss box 50 cts; Millintown and Lost Cr chs 8	42 50	Mt Zion ch mo con colls 30; Greensboro' ch mo con colls 60 80; Augusta ch mo con colls 73; Bath, Richmond co Juv Miss Soc to ed <i>Bethia Walker</i> 20	183 80	
<i>Pby. of Northumberland.</i>		<i>Pby. of Flint River.</i>		
Millinburg ch 15; Bloomsburg ch Fem Miss Soc 23 75 less 1 counterfeit	37 75	White Oak ch 7; Long Cane ch 3 12; West Point ch 2; Friendship ch 1 50; Muscogee ch 7 73; Zebulon ch 1; Dr Royston 5; Americus ch "A Friend" 5	32 35	
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		<i>Pby. of Florida.</i>		
Kittanning ch 14; Boiling Spring ch J S Bristol M S Bristol C B Bristol H H Bristol and J A Fulton 3	17 00	Monticello ch	13 00	
<i>Pby. of Redstone.</i>		SYNOD OF MISSISSIPPI. <i>Pby. of Clinton.</i>		
Connellsville ch	60 00	Atalla 1st ch	7 00	
<i>Pby. of Ohio.</i>		LEGACIES.		
Lebanon ch	10 51	Danville Pa estate of Gen Montgomery dec'd 400; Indiana co Pa estate of Wm Laird dec'd 80 66	480 66	
<i>Pby. of Beaver.</i>		MISCELLANEOUS.		
New Castle ch Wm Carns	25 00	"A Friend a Lady" 12; Albion Ill Freeman Gould 1 50; Rockaway N J Gabriel Green 3; "A Friend" (on a letter left at Miss House) 10; Philad Pa Dr John Harris (part of money left in his hands by his mother for benev purposes) 10; "—" a little Girl's birthday don 2; from Friends in England for Omahaw Miss 48 50; "Three Ladies" to sup and ed Omahaw children 900	987 00	
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>		Total,		
Monroeville ch	4 00		\$4,029 75	
<i>Pby. of New Lisbon.</i>		DONATIONS IN CLOTHING, &c.		
Newton ch James Russell 10; Deerfield ch Fem Miss Soc 56; Salein ch 20 61; Fem Miss 26 61	113 22	Sand Cr ch Ind Ladies' Soc 1 box clothing for Spencer Academy	20 87	
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>		Sparta ch N Y Ladies' Soc 1 box clothing	36 14	
Bath ch 2 56; Howe Cr ch of which 2 58 from children 18 32; Mt Pleasant ch 8 82; Greenville ch 12	41 70	Raccoon ch O " " "	30 25	
<i>Pby. of Cincinnati.</i>		Uniontown ch Pa " " "	66 00	
Cincinnati 1st ch three mos mo con colls 20 78; Ladies to purchase library for African Miss 30; Chas Cist for ch in India 1; Walnut Hills ch three mos mo con colls 7 63; Cincinnati Central ch ann coll 200	259 41	Unity ch Fredericksburg O Ladies' Soc 1 box clothing	60 40	
<i>Pby. of Oxford.</i>		"—" E M 95 pieces womens' and childrens' garments	66 00	
Harrison ch 5; Bethel ch 16 27; Somerville and Seven Mile ch's 26 50; Eaton ch of which 1 25 from children 7 57	55 34	Chester ch N J 1 box clothing	66 00	
<i>Pby. of Sidney.</i>		Eutaw ch Ala a quantity of clothing for the Rev H W Ellis African Mission	12 00	
Urbana ch REV THOMAS F MAGILL bal to con himself 1 m 15; Cong colls of which 7 87 from children 26 29; West Liberty ch 15 08; Bellefontaine 1st ch of which 2 25 from children 13 81; Bellefontaine 2d ch of which 2 30 from children 5 30; Sidney ch of which 6 29 from children 34 69; Piqua ch 39 24; Covington ch 13 30; Troy ch of which 4 59 from children 22 24	184 95	Ebenezer and Greesboro' chs do do do	— —	
SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i>		NOTE—The three boxes of clothing acknowledged in last month's Chronicle as "rec'd from J Adger Charleston S C donors unknown" should be—		
Springfield 1st ch Sab Sch to ed John G. Bergen	30 00	Athens ch Ga Mrs H S Camak 1 box clothing for Creek Mission		
SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>		Roswell Cobb co Ga Ladies' Soc 1 box clothing		
St Louis 2d ch Sab Sch to distribute the Scriptures in China	33 25	Fairview ch Ga " " "	(previously acknowledged)	
<i>Pby. of Potosi.</i>		DONATIONS FROM FRIENDS IN INDIA.		
Apple Cr 1st ch 7 50; Fem Miss Soc 7 80; Brazeau ch Ladies of 3 40	18 70	Continued from the Chronicle for August, 1846.		
SYNOD OF VIRGINIA.		RECEIVED AT ALLAHABAD, Oct. 1st, 1846.		
Hampton Va Samuel Cumming	1 50	<i>For Orphan School.</i>		
SYNOD OF S. CAROLINA. <i>Pby. of Bethel.</i>		W Muir, C S, Futehpore 95.0.0, A Lang, C S 200 0.0, R Lowther, C S 25.0.0, T P Woodcock, C S 25.0.0, A Watson, Maj Gen 25.0.0, Dr Angus 32.0.0, Captain Shortreede 203.0.0, Col Williamson 46.8.0, Capt Channer 10.0.0, Lieut Angus 5.0.0, Rev M Saulez, Chaplain of Allahabad 40.0.0, Mrs Marshall 5.0.0, Mrs Henwood 5.0.0, Miss Harriott 16.0.0, Mr Christian 10.0.0		Rs. 742.8.0
Yorkville ch "An Individual"	10 00	<i>Receipts for Mission Church.</i>		
		B S H 51 0.0, T T H, Simla 150.0.0, W Muir, C S, Futehpore 50.0.0, J Muir, C S, Azim-		

ghar 50.0.0, Miss Vanderveer 6.0.0, A Lang, C S 50.0.0, Dr Angus 50.0.0, Dr Naismith, Sultampur 45.0.0, "A Friend" do 15.0.0, Captain F do 5.0.0, "A Friend" 109.0, H J 40.0.0, "A Friend" 125.0.0, G Edmonstone, C S. Buland Shahr 76.8.0, Capt Lyall, Futtehgurh 100.0.0, A Watson, Major Gen 100.0.0, "A Friend" 50.0.0, Mr Slinger, C S 10.0.0, Quar. Master Young, 3d L I 5.0.0, Name illegible 5.0.0, Beugal Brahmin 3.0.0, Mr Fane, C S 16.0.0, Capt Trauter 18.0.0, Hari John 28.0.0, Capt Channer 16.0.0, Dr Howden 10.0.0, Dan 1.0.0, "A Friend" 100.0.0, "A J" 108.0.0, "A Friend" 10.0.0, "A Friend" 10.5.0, "C J" 142.8.7, "A J" 172.5.3, Mr Fairweather, Conductor 10.0.0, Mr Hayard do 10.0.0, S Brown, C S, Jabalpur 100.0.0, Capt Bazett, Maini Zal 20.0.0, Wm Exeter, Benares 100.0.0, B H Harrington, C S, Futtehpore 50.0.0, "A Friend," Meerut 100.0.0, Dr Morrice, Sabathu 25.0.0, "E F F," Jaunpore 40.0.0, "X A" and "X Y," Jaunpore 11.0.0, Hon J Thomason, Lieut Gov. Agra 100.0.0, Mr Boulderson, C S, Agra 100.0.0, Mr Davidson do 100.0.0, Mr Tayler do 32.0.0, Mr Grant do 20.0.0, Mr Thornton do 50.0.0, Mr Turner do 16.0.0, Capt G W Williams, C S, Agra 20.0.0, Capt Sharp do 20.0.0, Mrs Crawford do 20.0.0, Mr Wm Johnson 10.3.0, Rev Mr Leish do 5.0.0, Mr Murphy do 2.0.0 2420.3.10

Allahabad, Oct. 5th, 1846.

RECEIVED AT LODIANA.

For the Salary of Pastor.

Subscription of the Lodiana church, for the salary, in part, of their pastor, the Rev L Janvier 50.0.0

Subscriptions for the Poor Asylum.

Rev J Bowstead 4.0.0, Rev J Porter 24.0.0, Dr J N D Login, with donation 16.0.0 44.0.0

Donations for the City Church.

Mrs Plumbe 15.0.0, Capt H M Convan 31.12.10 46.12.10

For the Orphan Girls' School.

Major Wheeler 50.0.0

For the General Purposes of the Mission.

Capt Fagan 16.0.0, Capt Newbolt 50.0.0, Col Eckford 30.0.0 96.0.0

For the Printing Office.

MR Gubbins Esq 100.0.0, Capt Wilson 10.0.0, M S C 5.0.0, Babu Iswar Chandar, 5.0.0, Babu Mudhu Shudan 5.0.0, Bhala Nath 3.0.0, Sib Chandar 2.0.0, Mrs J Dausett 2.0.0, H Matthew 1.0.0, Mr Mundale 1.0.0, "A Friend" 1.0.0 135.0.0

Collections of Monthly Concert of Lodiana Church 40.52.

Donation by Government.

To indemnify the Mission for expenses incurred in consequence of the Sikh invasion 310.0.0

Donations to the Education Fund.

Judge Gubbins 100.0.0

RECEIVED AT SAHARUNPUR.

Donation to aid in building a Hindustani Church at Saharunpur.

Mr J Powell, 100; The Mission Church at Saharunpur, 158 258.0.0

Donation for the support of Native Assistant, in part. J Powell, Sen Esq 49.0.0

Education Fund.

Donations 50.13.0

RECEIVED AT THE SABATHU STATION.

For building a Chapel at Sabathu.

Lieut Col H M Laurence 500.0.0, Col Eckford 50.0.0, Through Mrs Dr Jackson 50.0.0, Dr J C Graham 16.0.0, M C Orchard 20.0.0, Mrs Birrell 16.0.0, J W Bennett 16.0.0, Dr Seaton 20.0.0, Mrs McGregor 16.0.0, Rev J M Jamieson 50.0.0, Mrs Davidson 50.0.0, Mrs Major McDonald 16.0.0, Hon Mr Thomason 100.0.0, Rev J Vaughn 16.0.0 936.0.0

For building an Alms-House at Sabathu.

James Steel 5.0.0, Maj Gen H T Tapp 100.0.0, Dr R Laughton, for self 5.0.0, do for a friend 25.0.0, Mrs H Havelock 10.0.0, Thos C Elliott 10.0.0, Fred Corbyn, M D 10.0.0, B Taylor 20.0.0, G H Barrett 10.0.0, William Jackson 10.0.0, N Penny 5.0.0, A J D 5.0.0, D O B Clarke 5.0.0, Rev J M Jamieson 10.0.0, A Boston 10.0.0, G W Davis 5.0.0, G C 3.0.0, J D 5.0.0, — Graham 8.0.0, H J Thomas 3.0.0, J M cCaskill 10 1210.0.0

Contributions for the support of a Catechist at Merath Station.

E Shearin, Esq 45.0.0, Mr W Greig 18.0.0, Maj Wheeler 16.0.0, N A Smith 5.0.0, Mrs Baues 7.0.0, Mr N Musgrave 7.0.0, Mr F Petersen 12.0.0, Capt Whiteford 10.0.0, Mrs Athaus 5.0.0, Rev J Caldwell 36.0.0 162.0.0

Saharunpur, Oct. 22, 1845.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

AUGUST, 1847.

No. 8.

Board of Domestic Missions.

REPORT OF THE REV. R. HAPPERSETT.

TO THE CORRESPONDING SECRETARY.

My Dear Brother:

In presenting to the Board of Missions another brief Annual Report, I would record with gratitude the kind Providence which has protected and sustained me through another year. To the advancement of the glorious cause of Missions, my whole time and energies have been exclusively devoted. In no previous year have I been enabled to visit so large a portion of the field assigned me, and secure the same results. This field, as you are aware, embraces *nine* Synods, *forty-seven* Presbyteries, and about *nine hundred* Churches, exclusive of Michigan and Wisconsin. I was enabled to visit more or less, *eight* of these Synods, and secure the aid of many churches which formerly contributed comparatively little to this cause. Upon the future assistance of these churches your Board may calculate with a good degree of certainty. The number of *Synodical* and *Presbyterial* meetings attended has also been greater than in any former year. This was judged expedient, not only to endeavour to awaken, and if possible to increase the interest in behalf of this cause, in the minds of the members of these judicatories, but also to secure the voluntary agency of many excellent brethren who have always manifested a deep interest in the success of this cause; and in this way the more effectually bring before our vacant and other churches, which could not otherwise be visited, the great work which God has committed to their care. Many of these brethren have engaged cheerfully in this work, and have rendered essential service to the cause. To secure these results, and explore some destitute fields, I have traveled near *fifteen thousand* miles, preaching the "glorious Gospel of the blessed God," and forming Missionary Associations whenever and wherever an opportunity offered.

This whole field is exceedingly interesting and important, whether we view it as a missionary field, or as possessing the influence of moulding, in a very great degree, the moral character of this whole country. Whatever

may be the influence and future greatness of that portion of our country, known as the West, and it is evident that it must, and still will more and more increase, yet *for the present* the sources of influence are with the older States. Here perhaps to a greater extent than elsewhere, is the wealth of our country. Here are the seats of science, and the schools of the prophets, and here are the men who are to go forth and preach the Gospel, and contribute largely in moulding the character, and in a good degree shaping the destiny of this rapidly increasing country. Its importance therefore in this point of view, and the awful responsibility which it incurs, should arouse us to *immediate*, and much more *energetic* efforts. If on the other hand we view it as a missionary field, it presents, in common with our whole country, many extended and alarming destitutions. The rapid increase and destitution of many of our large cities, present a field for missionary labour, perhaps equal to any elsewhere to be found. And it is pleasing to see the zealous efforts of some excellent brethren directed to this class of our community, hitherto too much neglected. Besides these, there are some very important points, in this wide field, which from personal observation, appear worthy the fostering care of your Board. During the month of August it was my privilege to attend the meeting of the Synod at Buffalo, and visit some of the churches within its bounds. This Synod embraces a field well known in the history of our church. The majority of the churches now to be found in this whole district, were planted by missionaries sent out for this very purpose. And yet there remaineth very much land there to be occupied. Fanaticism, like the deadly Sirocco, has swept over that beautiful country, withering and scorching everything it touched. But a brighter day has dawned. God has raised up there the standard of truth, which is now felt and will eventually prevail. This Synod, although but recently constituted, already numbers about *forty* ministers, and is rapidly increasing. With this increase in numbers, there is also an increasing desire and effort to sustain their feeble churches, and send the word of life

to many who are perishing in their midst. Apart from other considerations, the local advantages of that whole field must continue to be great. It is the natural outlet to the immense lake country beyond. Its citizens, from the facilities of trade and commerce, will contribute largely in the settlement of the North Western States and Territories. And the influence which they will exert on these rising communities will be felt for many years to come. Let your Board then but sustain the efforts they are now making to supply the destitute and spread evangelical truth, and there will go out an influence from that particular section of country which will tell upon the future history of the Western States, and the salvation of many immortal souls.

My visit to several of the Southern Atlantic States during the winter, was not, I trust, without its desired effect. The object of this visit was twofold. First, to ascertain, and as far as possible explore some of their destitutions; and in the second place, endeavour to awaken in the churches there an interest in behalf of Domestic Missions. I am happy to be able to report that in every city and community where it was my privilege to plead this cause, there was manifested a very strong disposition to supply the destitute around them with the word of life. My efforts were particularly directed to the middle and lower counties of Georgia. If extensive, barren wastes constitute an important field for missionary labour, then this is one. Along the borders of older settlements, and some distance removed from them, are to be found a class of people commonly known by the name of *Crackers*. They are represented as ignorant and irreligious, and often entirely destitute of evangelical preaching. Sometimes these, as well as other portions of that community, are under the influence of a class of nominal Christians, called *Hardshell* Baptists. Their principles are any thing but evangelical, and their influence by no means salutary. To meet these, and similar cases, the only way, doubtless, is by the system of Itinerancy. But where are the men? This whole State, as well as South Carolina and Florida, is waiting for the church to go in and secure the harvest already more than ripe. The Presbyteries and Churches there appear to be making decided efforts to meet their own immediate and pressing wants. And the active co-operation of the pastors and churches, bore the strongest testimony of their cordial support to this glorious work, and gives to your Board the most encouraging prospects for the future. Among the many churches which contributed liberally to this cause, I would mention, because not connected with Presbytery, the Independent Presbyterian Church of Savannah. The worthy and excellent pastor of that church kindly

welcomed me to his pulpit to plead the cause of Missions; and the prompt and liberal manner in which that church responded to the appeal clearly showed that they were ready for "every good word and work." In connection also with this church, there is a Female Domestic Missionary Society, which now supports, in part, at least, an excellent Missionary of your Board, who is now supplying some of the destitutions of that State. A more liberal and benevolent spirit is but seldom found. The same remark is applicable to the Medway Congregational Church, in Liberty County, Ga., which regularly and liberally contributes to our different Boards.

I will also add, from personal observation, that the provision made for the religious instruction of the coloured people of that portion of the South, which it was my privilege to visit is truly encouraging to every Christian heart. This is a great work. It is a work peculiarly their own, and one in which throughout that whole country, there is manifested a Christian spirit and an increasing interest. To ministers fully imbued with the spirit of their Master, knowing "nothing among men, save Jesus Christ and Him crucified;" to such there are few fields more promising.

There are other portions of our church and country visited during the year, which are perhaps equal in importance to those alluded to above, of which, in the limits of this report, I cannot speak particularly.

In reference therefore, to this whole subject, it is a delightful duty to be able to report that throughout the whole land there is a manifest awakening in the hearts of the people of God. The great truth is, we trust, beginning to be felt, that the conversion of this world revolted to God has been solemnly and formally committed to the Church of Christ upon earth—that the responsibility of every son and daughter of the Lord Jesus is precisely proportioned to the gifts bestowed, and the opportunities offered. And particularly that great events in the achievement of the moral renovation of our whole race, are wrapped up in the future history of our country. There never was a people to whose hands have been committed such mighty destinies, to be secured or lost, in so short a time. This is apparent from our present and increasing greatness, as well as our position among the nations of the earth. Already we number about *twenty millions* of souls. Our commerce "spreads her sail on every sea, and drops her anchor upon every strand." We have already taken our place as the third, if not the second among the commercial nations. And our influence and power are beginning to be felt and acknowledged by every civilized people upon earth. And yet we are but in our infancy. With *three thousand miles* of sea

coast, having a continent for our territory, embracing more than *two millions* of square miles, and affording space for the accommodation of human existence equal to the whole of Europe, exclusive of Russia, and twice as great as either Hindostan or China proper; with more than *three hundred millions* of acres of public lands, cheap and accessible to all, and with a free government extending over all its broad shield of protection, we must continue to increase for many years to come. And the Providence of God seems to point to this happy land at this particular time, not only those who are oppressed but all who are ready to perish for want of bread. Every vessel that lands upon the shores of starving Ireland laden with our produce—every barrel of flour generously bestowed, silently speaks to that suffering people of the greatness of this land of plenty, and invites them to share its rich bounties. And they speak not in vain. During the last month more than *thirty thousand* emigrants landed at the single port of New York. Thousands upon thousands are continually pouring in upon us, and asking for a home in our midst. Several of our Western States have *nearly doubled* their population in ten years. This would seem to give good ground for the prediction of an eminent living statesman, that in less than *half a century* from this time, the population of this country will be not less than *eighty millions of souls*. How then will this vast multitude drive on the tumult of life! And where are the moral causes which are to save these millions from anarchy here and ruin hereafter? A very large proportion of these foreigners are papists, under direct allegiance to the Potentate of Rome, and whose authority over them is supported by the most awful sanctions that can influence the human mind. These must be brought under the principles of the pure Gospel. And who can tell but that God is sending them here for the very purpose of their spiritual renovation. Let the Church then but be faithful to the sacred trust committed to her care,—let her but send forth a sound LIVING MINISTRY, adequate to the demand, and for ages to come the star of hope will shed her bright beams upon this free and happy land.

But this is not all. It is not enough that the lamp of salvation should be lit up in every dark place in our own land. The light of the blessed Gospel must go forth until the midnight darkness of the heathen is entirely dissipated. The world is waiting for us, and the Great Head of the Church expects that this favoured nation will take its prominent place in this glorious work. But never shall we meet our obligations in this respect, until our whole land is brought under the influence of the Gospel of Christ. It is therefore a fraud upon a dying world to neglect our own uncultivated wastes.

But I must close. To dwell longer on this important and fruitful theme would be to extend these remarks to an unnecessary length. The prosperity of your Board during the past year—its consequent increase in our land of moral influences, is highly gratifying to the whole Christian community. Yet the fact that we are not keeping pace with the rapidly increasing wants of our country, should stir us up to greater zeal in the great work in which we are engaged.

That God would prosper this glorious cause is the sincere prayer of
Yours, truly,
R. HAPPERSETT.

June, 1847.

REPORT FROM THE COMMITTEE OF MISSIONS OF WEST HANOVER PRESBYTERY.

CUMBERLAND CO., VA., June 2, 1847.

Rev. and Dear Sir:—As the organ of the Standing Committee of Domestic Missions of West Hanover Presbytery, I take pleasure in complying with your request, that I would furnish you an abstract of what has been done in our Presbytery for this object during the year just closed. Although we have not been able to accomplish a great deal, yet the blessing of God has so manifestly attended our efforts, that we are encouraged to persevere in the good work of aiding the destitute in securing the privileges of the Gospel.

Your Board have commissioned, on our recommendation, the following *seven* missionaries, who have been engaged a part of the year, counting from May 1, 1846, to May 1, 1847, viz:

Rev. James Naylor, for one year from January 4, 1847, to Mecklenburg Co., on a salary of \$125 per annum. Soon after going to his field of labour, Mr. N. received an invitation to supply Bethesda Church in his neighbourhood; and from this church and the one within whose bounds he was commissioned to labour, he receives a competent support, and consequently declined to receive further aid from your Board.

Mr. Benj. M. Waites was commissioned last summer for four months, at the rate of \$150 per annum, to Lovingston, Janesboro' and Warminster, Nelson Co. Mr. W. very soon after getting to his field, felt it to be his duty to take the charge of a flourishing academy, and of course ceased to be a missionary.

Rev. John A. Scott was commissioned October 1, 1846, for one year to Halifax Co. on a salary of \$125 per annum. After labouring a few months he received a call to the two small churches in that county, and has been ordained and installed as their pastor. They give him a competent support.

On the 15th of August last, *Rev. Wm. V. Wilson* was commissioned for one year to Amherst Co., on a salary of \$100 per annum; and laboured there till this spring; when the church failing to comply with its obligations to him, he felt it to be his duty to abandon that field.

Rev. Daniel B. Ewing was commissioned in the previous year for twelve months to the counties of Orange and Madison. The time of the last year for which he served the Board was from 1st May to 1st July, when he gave us notice that the church which had been organized in those counties, and of which he had been installed the pastor, would fully support him, and consequently he would cease to be your missionary. This church, with commendable liberality, paid considerably more than the people had agreed to give, and this sum was refunded to the Board by Mr. Ewing.

On the 1st August last, *Rev. Wm. H. Hogshhead* was commissioned for one year to the feeble churches of Diamond Hill and Olivet, Campbell Co., on a salary of \$175 per annum.

Mr. J. Henry Smith was commissioned on the 1st October last, to Pittsylvania Co., on a salary of \$200 per annum. The little church there has been blessed with an interesting revival of religion, and has more than doubled its numbers. They have called Mr. Smith to become their pastor, and Presbytery have adjourned to meet in that county early in August to ordain and instal him.

The obligations of your Board to these missionaries, for services within the fiscal year, amount to	- -	\$422 49
To meet these obligations within our own Presbytery, we have collected the following sums, viz:		
Paid to C. C. Read, Treasurer, since August last, as per his report forwarded to Presbytery,	- -	\$399 38
Paid to him after sending his report,		47 33
Paid in by different churches at Presbytery,	- - - -	50 50
Public collection at Presbytery,	- -	30 82
		<hr/> \$528 03

Besides this, we collected and paid last spring to *Rev. S. D. Rice*, (on account of a debt due by the former Board of Presbytery,) - - - 50 00

The amount raised during the year, \$578 03

It will be seen by this statement, that we have received during the year \$528 03, for the purposes of the Board in supporting missionaries within our bounds; so that we furnish, as

we rejoice to do, some surplus to aid your Board in the good work of sending the gospel to those who are more destitute.

The results of the year's operations are such as to encourage us to persevere in the good work in which we are engaged.

In Mecklenburg the people now have the Gospel, which they, in connexion with a neighbouring church, take pleasure in supporting themselves.

In Orange and Madison counties, where a little more than a year ago, they had no church and no regular preaching of the Gospel by Presbyterians, they have organized a church, settled a pastor, give him a competent support, and have erected a handsome brick church.

In Pittsylvania the little church has been blessed with a season of revival, have doubled their numbers, completed their house of worship, and have called your missionary to become their pastor.

In Halifax they have called and settled a pastor, and will at an early day have another church organized. They have purchased and refitted at considerable cost a brick church at the C. H.

In Campbell county your missionary is encouraged by the prospects of good which are before him.

In view of these results, we have reason for gratitude to the Lord of the Vineyard, and to go forward with increased zeal and activity. Much yet remains to be done to supply the destitute within our extensive bounds. The counties of Patrick, Henry, Green, Amherst, Nelson and Fluvanna are without a Presbyterian minister, and considerable portions of other large counties, greatly need the privileges of the gospel. Franklin and Appomattox are strictly missionary fields; in the latter county, we have a young brother, for whom a commission will be sought at an early day. With the blessing of God, we mean to labour until all these desolations shall be repaired.

Permit me to say in conclusion, that we cheerfully bear testimony to the promptness and liberality with which your Board have acted in carrying out the noble scheme of the General Assembly, of sending the Gospel to the destitute; and we rejoice to say, that our churches are more and more pleased with the plan on which you co-operate with the Presbyteries.

With Christian regards,

Yours truly and fraternally,

J. S. ARMISTEAD, Sec'y.

To *Rev. Wm. A. McDowell, D.D.*,

Cor. Sec'y G. A. B. Missions, Philadelphia.

Letters from Missionaries.

Iowa.

FROM A MISSIONARY IN SCOTT COUNTY.

Good has been accomplished.

The present report will close the time of my commission for the past year. In presenting a brief account of my labours, I rejoice in being able to say, that some good has been accomplished in this place and county, during the year, for the cause of Zion. The head of the Church has been pleased to bless my feeble labours in this field, and I think I may safely say, what was considered doubtful a year since, is now rendered certain, viz: the permanency of the Presbyterian Church in this place and vicinity. The church has been not only encouraged and strengthened, but revived, and a good degree of spirituality now exists among us. This is evidenced by an increased attendance on the means of grace, and by an addition to the church of some *twenty* members. My labours have been arduous, but pleasant. I have honestly endeavoured to discharge my duty faithfully. I am, however, deeply sensible of great insufficiency, and can only rely on the promise of Him who has said, "My grace is sufficient for thee." Popery and Campbellism are our worst *avowed* enemies, but there are others, who although apparently more evangelical, seem more strenuously to oppose our system of church polity and doctrines of grace. We have not only to contend earnestly for the faith we maintain, but also to guard our peculiar rights as a denomination. This is "great battle ground," and the art of proselyting is well understood. We need much the prayers of God's people, that patience and true Christian forbearance may abound.

Seasonable and valuable donation in clothing.

I would here most gratefully acknowledge the receipt of some excellent and appropriate articles of clothing from the "Sewing Circle" of the First Presbyterian Church of Allegheny City, (value not given) with the promise from the same "Circle," of more in the Fall, to supply our winter necessities. Nothing could have been more timely than this donation; and we hope and pray that God's spiritual blessing may rest on the benevolent donors. . . .

Illinois.

FROM A MISSIONARY IN MERCER COUNTY.

Revival of Religion.

The time has arrived for another report. The quarter which has just closed, has been one of the most interesting of my missionary life; it has been attended with its wonted labours and trials. But God has been pleased to alleviate them, by encouraging indications of his gracious presence. My own congregations have been excellent in numbers and attention. I have been much encouraged to preach with boldness, as the word seemed to be received with eagerness, and the people took pains to hear it. In an adjacent congregation, where I laboured in a revival of religion, at its commencement the audience became too large for the house in which we worshipped. So great had the interest already become, that what would be considered in time of coldness, serious inconveniences, appeared as nothing. In this community the revival has produced a happy effect. The lukewarm professor has been roused. Hypocrites in Zion have been made to tremble, and sinners have been converted to God. Old alienations have been annihilated. And from a dozen, who with some difficulty could be brought to attend a meeting, they increased to four hundred or more. An unfinished church in which the meetings were held, was crowded. This revival was in a purely missionary field, occupied by one of our missionaries. . . .

Indiana.

FROM A MISSIONARY IN LA GRANGE COUNTY.

The night long and dark.

The friends of Zion doubtless inquire with unfeigned solicitude, and they continue their prayers to the Lord of the harvests, and give of their substance to promote His cause, "Watchman! what of the night?" And now at the expiration of another quarter of my labours, I would reply that our night is yet long and dark, in this portion of the great moral vineyard. Infidelity and Universalism stalk abroad in our midst, while the more bland and specious errors of Campbellism and Oberlinism here and there shed a feeble, sickening ray; and the *great mass* of our population are without the stated means of grace. Our little church

of about three score members, recently collected under the fostering care of your Board, is located in a new and fertile region of country, extending some fifty miles in one direction, and more than one hundred miles in another, where no organized church in our connexion exists, but where immigration is rapidly pouring in from Eastern States, and thriving villages and populous settlements are springing up as by work of enchantment. Other evangelical denominations are at work here, but notwithstanding all these, and all that we are doing, there are great and deplorable destitutions; a famine of the bread of life in all our borders. Whether this beautiful country, which is capable of sustaining an immense population, shall be given to the Lord Jesus Christ, or to the enemy of all good, to God or Baal, is a question that often presses itself upon my mind with intense interest.

I am happy to report, that our Sabbath Schools have become much more efficient, and the attendance is better than ever before, for which we are greatly indebted to a valuable donation of the publications of the "American Sunday School Union." *Is there any individual or society in the land, that can furnish us with a Church Library of the books of our Board of Publication?* If so, the donation would be highly appreciated, and extensively useful in this region of country. The average attendance on a preached Gospel is increased to nearly double what it was a year since. There is serious attention given to the Gospel message, and a good degree of outward respect to the in-

stitutions of religion, but an apparent withholding of the Spirit's influence, without which, we know, souls will perish. . . .

FROM A MISSIONARY IN STEUBEN COUNTY.

Since my last report, I have held two sacramental meetings in the bounds of my charge, and received *six* members into our communion. One of these, a young man, about nineteen years of age, immediately commenced *family worship* in his *father's house*, which he regularly maintains, although that father is a very careless and hardened man. What a lovely picture! A son taking the place of a father in his own family, and morning and evening praying with, and for that parent. Who knows but God may yet use this instrumental-ity for the conversion of that aged father!

Indirect benefits of a preached Gospel here.

The tone of morals in this community is yet lamentably low, but it is very perceptibly improved. Many errors and vices, that a short time since were encouraged, tolerated and cherished by the great mass of citizens, are now frowned upon and discountenanced by the better class of the community. Now, although these things might be deemed unworthy of notice in a community where law, and order, and religion are established, yet, to us, it is matter of encouragement, as affording proof of the beneficial effects of stated preaching, even where these effects are not visible in the speedy conversion of souls.

Mission Rooms, Philadelphia, August, 1847.

FROM the *Abstract of the Annual Report* of the Board of Missions, published in the last number of the *Chronicle*, the friends of *Domestic Missions* will learn the present *prosperous state* of this cause. The year which has closed has been marked with God's special favour, and the efforts of the Church, in this important department of her work, have been crowned with the most encouraging success. We are permitted to commence the present year, under favourable circumstances, and if the Church is but faithful to her solemn trust, with God's blessing, we may con-

fidently hope for the most cheering results. To maintain our present healthful, prosperous state, and to advance in this work, will require much prayer, and constant, untiring effort. In the rapid growth of our country, its constantly extending limits, and increasing population, the work of Domestic Missions has so *increased*, both in *magnitude* and *importance*, that it is difficult for even the friends of this cause to understand fully, the *increase of means*, which has become absolutely necessary for its onward progress. All, who reflect, can understand, that in a coun-

try like ours, where the population is constantly increasing, and constantly spreading, and where new settlements are forming almost daily, the work of supplying the people with the Gospel, must of necessity be a *constantly increasing work*. But while all who think must *know* this fact, the *impression* it makes on the minds of most seems to be *too vague*, or *too weak* to lead to *corresponding action*. We beg leave then to suggest a few thoughts to the friends of Domestic Missions, with the view of leading them to *prompt* and *vigorous action*. We are fully persuaded the time has come, when such action is imperatively demanded, and that no Church in our connexion can withhold its aid from this cause, without incurring God's displeasure and retarding its own growth. This, brethren, is our deliberate conviction, that any Church, which takes no part in the work of extending the kingdom of Jesus Christ, is unfaithful to *itself*, and to its *Head*, and must expect the frown of Christ, and the withering of its own prosperity. Of this we think there can be no reasonable doubt in the mind of any well-taught Christian. But to the point at which we now aim. The necessity *now*, for *prompt* and *vigorous action* in the work of Domestic Missions. *The present prosperous state of the cause*, seems to demand of all its friends, *immediate*, and *strong action*. It is only by *such action*, we can hope to *maintain* this healthful, prosperous state, and to advance in the work. The *vastness* and *importance* of the work, demand *prompt* and *vigorous action*. The work *now* is much greater than it has ever before been, and consequently it requires *now* more *decided* and *vigorous action*.

The *fact*, that the field in which we labour, is in a very peculiar sense *our field*, should inspire us with zeal in this work. We are labouring for *our own country*, *our fellow citizens*, *our friends*, *our children*, *ourselves*. The missionary field we know includes *the world*, and we should not fail to do our part in sending the Gospel to every creature;

but in perfect consistency with this, we may certainly consider *this land* as given in *special charge* to the *American Church*; and in this, *our own field*, we are certainly called upon to go to work *immediately*, and to be *in earnest*.

The *present state* of our country imperatively demands *prompt* and *vigorous action*. On this we will not dwell; every intelligent reader from his own reflections on this point, may be furnished with ample motives for prompt and vigorous action.

The *command of Christ*, and the *value of souls*, perishing for lack of knowledge, certainly call for *prompt* and *vigorous action*. We might say much more, but we forbear.

The work is before us. It is an exceedingly great and important work, and will require the united strength of the whole Church. The time for action, prompt and vigorous action, has fully come; what *we do*, must be done *quickly*, and should be done *with our whole strength*.

BOXES OF CLOTHING FOR MISSIONARIES.

For the information of those, who may wish to furnish clothing, or other articles, for the comfort of our missionaries and their families, we publish the following.

Boxes of clothing, when sent directly to the Office of the Board, without any particular designation, will be forwarded to such missionaries as are known to be most needy; and the missionaries, to whom a box from any congregation or association is sent, will be requested to write to the donors, acknowledging the receipt.

In some instances, boxes of clothing are prepared for a particular missionary, and we are asked at the office to designate some missionary, and give particular information in regard to his circumstances, his family, &c. This information it is not always in our power to give; and not unfrequently difficulties arise from selecting particular missionaries in that way. As a

general rule, then, we would say, as the result of our own experience in this matter, that, if the donors have no special reasons for designating a particular missionary, the distribution of these boxes had better be left to the Officers of the Board at the office. Our decided impression is, that a more equitable and judicious distribution will in this way be made, and the object of the benevolent donors be more completely gained.

Directions for forwarding boxes.

We ask particular attention to the following directions:—

1. In every box that is sent, put a *list of all the articles*, with an estimated *value* of each article; put on this same paper, the name of the individual, congregation, or association from whom the box comes; also the address of the person to whom a letter of acknowledgment is to be sent. Let this paper be put in the box where it will readily be seen on the box being opened. A copy of this list, with a letter, should also be sent to the office of the Board, in which letter information should be given of the time when the box was sent, and by what conveyance—and any other things connected with the donation, which it may be desirable should be known at the office.

2. The box should be fully and plainly marked, and the place from which it comes should always appear on the outside. The articles should be carefully put up, in strong and tight boxes, well nailed, and secured against rough handling, on a long voyage.

3. It is important, all boxes of clothing, designed more especially for the west, should be at the office as early as the first of September, that they may reach their destination before the navigation closes.

These boxes distributed gratuitously.

Boxes of clothing form no part of a missionary's regular appropriation—the Board, therefore, need the same amount of funds, to meet their engagements, as if no boxes were forwarded. It is very important this should not be overlooked. These boxes are of great value to our missionaries, and they need all that is sent them, but we should be careful not to suffer these acts of kindness to lessen our pecuniary donations to the cause. The cause cannot admit of this without loss, and serious loss. Thus far, there has been no pecuniary loss, but rather a gain, by the interest which has been excited in the preparation of these boxes. We fondly hope it will continue to be so, and that the interest in this cause will continue to increase, until our whole land is supplied with Gospel privileges.

Contents of boxes.

As to what is to be put into these boxes, we are quite willing to leave that matter to the judgment of our good ladies. We believe they are the best judges. They know what is wanted in a family, and any article of use in a family will be acceptable. Substantial wearing apparel, for male and female, with bedding, are especially needed—but nothing, of use in a family, will come amiss.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JUNE, 1847.

SYNOD OF ALBANY. *Pby of Troy.*
 Azer Thompson, an aged elder in the First
 Presbyterian ch of Cambridge Wash co N Y \$200 00
Pby. of Albany.
 Hamilton Union ch N Y 2 50

SYNOD OF BUFFALO. *Pby. of Wyoming.*
 Presb ch Wyoming N Y 12 00
 SYNOD OF NEW-YORK. *Pby. of Hudson.*
 Monticello ch N Y 30 00
Pby of Bedford.
 Carmel 1st ch Red Mills N Y 3 78

<i>Pby. of New York.</i>		SYNOD OF N. INDIANA. <i>Pby. of Fort Wayne.</i>	
Wallabout ch N Y mo con	4 05	La Porte ch Ia	11 75
<i>2d Pby. of New-York.</i>		SYNOD OF GEORGIA. <i>Pby. of Georgia.]</i>	
Canal st ch N Y mo con 12 75; 'A Friend to the Cause' bal to con Rev D M Halliday hon mem 30	42 35	A Lady of the 1st Presb ch Sav Ga	3 00
SYNOD OF NEW JERSEY. <i>Pby. of New Brunswick.</i>		SYNOD OF MISSISSIPPI. <i>Pby. of Clinton.</i>	
Presb ch Ewing N J	29 00	Attala ch Miss	8 00
<i>Pby. of Newton.</i>		MISCELLANEOUS.	
Durham ch 6 23; Mansfield ch 10; Stroudsburg ch 7 09; Blairstown ch 15; Knowlton ch 12 25; Danville ch 3 12; Up Mt Bethel ch 7 50; Lr Mt Bethel ch 20; Harmony ch 9 43	90 62	Dr John Harris of Philad a part of money left in his hands by his mother, for benevolent purposes 10; check returned by the Rev Benj Shaw 100; Sam'l Cumming, Hampton Va 1 50; Washington ch O Sarah Monger 1; A Friend of Missions 2; check returned by Rev Ralph Bull 91; Legacy of Miss Elizabeth Stevenson dec'd of Clinton co Pa per Wm Smith ex'tr 200 less state tax 5, 195; A Friend, "A Lady" 12; 3d ch Newark N J Daniel Price 10	422 50
<i>Pby. of Susquehanna.</i>		Total,	
Athens ch Pa	4 00		1243 45
SYNOD OF PHILADELPHIA. <i>Pby. of New Castle.</i>		WM. D. SNYDER, Treasurer.	
Doe Run and Coatesville chs Pa	35 00		
<i>Pby. of Baltimore.</i>		RECEIVED FOR THE CHURCH EXTENSION FUND, DURING JUNE, 1847.	
1st ch Alexandria Va	50 00	From Dr John Harris of Philad a part of money left in his hands by his mother for benevolent purposes	
<i>Pby. of Carlisle.</i>		Mr Benedict Brooks Esq of Wyoming N Y per Rev Pliney Twichell	
Paxton ch Pa in part 15; Dickinson ch Pa 22; McConnellsburch ch Pa 40	77 00	3d ch Newark N J Daniel Price	5 00
<i>Pby. of Huntingdon.</i>		Total,	
Aughie ch Pa "A Female Friend" 5; Mifflin and Lost Creek chs Pa 60; Lewistown ch Pa in part 53	118 00		20 00
<i>Pby. of Northumberland.</i>		WM. D. SNYDER, Treasurer.	
Danville Cong Pa	100 00		

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JUNE, 1847.

SYNOD OF PITTSBURG <i>Pby. of Blairsville.</i>		ch 9 27; Madison ch 8	30 27
Kittanning ch Pa 14; Bethel Fem Miss Assoc 16 54; Ebenezzer Fem Miss Assoc 12 76; Union ch 6 55	49 85	<i>Pby. of St. Clairsville.</i>	
<i>Pby. of Redstone.</i>		Nottingham ch in part 11 42; Wheeling Valley ch 6 42; Crab Apple ch 49 30	67 14
Fairmount ch	5 00	<i>Pby. of Steubenville.</i>	
<i>Pby. of Erie.</i>		Island Creek ch addl 12; Bloomfield ch in part 14 25; Ridge ch 12 45	33 70
Mercer ch Pa	31 37	MISCELLANEOUS.	
<i>Pby. of Alleghany.</i>		Bequest of Wm Leard dec'd bal in full per John Leard ex'r 80 66; J A Fulton 1; "Eldred" 1	
Concord ch	8 00	82 66	
SYNOD OF WHEELING. <i>Pby. of Washington.</i>		Total,	
Wellsburgh ch in part 15 75; Burgcttstown ch 20	35 75		348 74
<i>Pby. of New Lisbon.</i>		J. D. WILLIAMS, Treasurer.	
Middle Sandy ch 10; Champion ch 3; Coitstown			

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN JUNE, 1847.

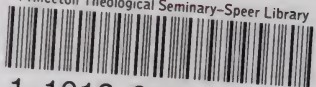
Plum Creek ch	4 50	New Albany "	135 50
Juv Miss Soc 5th ch Cincinnati	25 50	Rev M Peden to sup a miss'y in Texas	5 00
Jeffersonville Ind	22 75	R A Johnson Paint Lick Ky	30 00
1st ch Chillicothe Ohio	6 00	Mrs W B Clifton Louisville 1st ch	15 00
Pleasant Ridge, "	8 21	Ladies Sew Circle " 2d ch	67 25
Mount Carmel Oxford Pby	2 00	"M" Meuard co Ill	5 00
Madison, Indiana	34 85	Total,	
Hanover "	47 10		\$467 66
Vernon "	4 00	WM. GARVIN, Treasurer.	
ethel "	1 00		

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